# Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

# THE ORTHODOX OBSERVER

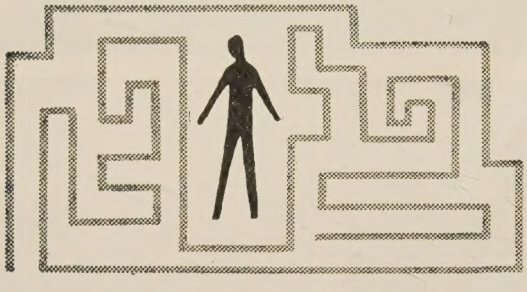
Mr. Con. Skedros
999 South 15th East
Salt Lake 5, Utah.



A view of the building added to St. Basil's Academy, in Garrison, N. Y. This Building, which has been donated by the AHEPA, will be used as boys dormitory.

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

# HERE'S A BANK THAT WANTS YOUR PROBLEMS!



Big problems, small problems, money problems, general business problems, import and export problems, manufacturer or retailer problems .

**Yes, we want your problems to help solve them ...** because we, at Atlantic, believe our most important function as a bank is to help and serve our depositors and our community.

Our extensive banking and business experience is yours for the asking.

Our officers are ready and willing to talk with you, help you, serve you.

ATLANTIC BANK OF NEW YORK

Η ΤΡΑΠΕΖΑ ΤΩΝ ΕΛΛΗΝΩΝ ΤΗΣ ΑΜΕΡΙΚΗΣ

**960 Avenue of the Americas, opposite MACY'S**
**139 William Street, at Fulton Street, N. Y. 38**

ΙΕΡΟΡΡΑΦΕΙΟΝ

## ΑΙΔ. ΧΡΗΣΤΟΥ ΠΑΠΑΧΡΗΣΤΟΥ

ΑΡΧΙΕΡΑΤΙΚΑΙ ΚΑΙ ΙΕΡΑΤΙΚΑΙ ΣΤΟΛΑΙ

Ράσα — Ἐσώρασσα — Φελόνια — Ἐπιτραχήλ
Στιχάρια — Ἐπιγονάτια — Καλυμμαύχια
καὶ ὅλα τὰ λοιπὰ Ἐκκλησιαστικὰ Ἄμφια
δι' Ἱερεῖς καὶ Ἀρχιερεῖς.

Προσέτι: Καλύμματα Ἁγίας Τραπέζης καὶ Ἱερ
Σκευῶν, Παιδικαὶ Στολαὶ Ἱ. Βήματος, κ.λ.π.
Εἰς ποικιλίαν χρωμάτων, σχεδίων, ποιοτήτων.

•

Ἐργασία καλλιτεχνικὴ καὶ ἠγγυημένη. Ποιότης ἀρίσ
καὶ τιμαὶ ἀσυναγώνιστοι.
ΕΥΚΟΛΙΑΙ ΠΛΗΡΩΜΗΣ. Ράπτονται ὅλα ἄνευ προκ
ταβολῆς, πληρωτέα εἰς μακροπροθέσμους δόσεις.

•

Γράψατε ἢ τηλεφωνήσατε:

**REV. CHRIST J. PAPACHRIST**

3 WILLOW PLACE, MOUNT VERNON, N. Y
Phone: MO. 7-5362

## INTERSTATE MARBLE AND GRANITE WORKS

DEMETRIOS VRAHOPOULOS & SONS

*Graduate Sculptor of the National Metsobian Polytechnic of Athens, Greece*

•

Ἐκτελοῦμεν

ΤΕΜΠΛΑ — ΑΓΙΑΣ ΤΡΑΠΕΖΑΣ
ΙΕΡΑΣ ΠΡΟΘΕΣΕΙΣ — ΠΑΓΚΑΡΙΑ
ΕΠΙΣΚΟΠΙΚΟΥΣ ΘΡΟΝΟΥΣ, κ.λ.π.
Ἐκ Φυσικῶν Μαρμάρων

•

1259 FLUSHING AVE. BROOKLYN, N. Y
Phone: EV. 6-8502-3 — Evenings: IL. 9-2896

ΕΛΛΗΝΙΚΟΝ ΚΗΡΟΠΟΙΕΙΟΝ

## METROPOLITAN ECCLESIASTICAL CANDLES

Σᾶς προμηθεύει ὅλων τῶν εἰδῶν τὰ κηρία.
Τὰ ἀπόκερα χύνονται εἰς ὅλα τὰ μεγέθη
κηριῶν κίτρινα.

•

*Ecclesiastical Candles*
*Sanctuary and Votive Lights*

•

24 SOUTHARD STREET, PATERSON 3, N. J.
OLIVER 2-2799 SHerwood 2-0912

# Ο ΤΙΜΙΟΣ ΣΤΑΥΡΟΣ

**Τὸ τελευταῖον ἄρθρον τοῦ ἀειμνήστου Ἀρχιεπισ. Ἀμερικῆς Κυροῦ ΜΙΧΑΗΛ**

ΑΤΑ τὸν μῆνα τοῦτον ἑορτάζομεν τὴν μεγά-
λην ἑορτὴν καὶ πανήγυριν τῆς ὑψώσεως τοῦ
ίου καὶ Ζωοποιοῦ Σταυροῦ. Εἶναι ἑορτὴ
μπτωματική. Ἡ τακτικὴ ἑορτὴ τοῦ Τιμίου
αυροῦ εἶναι ἡ τρίτη Κυριακὴ τῶν νηστειῶν,
γνωστὴ ὡς ἑορτὴ τῆς Σταυροπροσκυνήσεως.
πρώτη εἶναι καθαρῶς Ἑλληνοχριστιανική.
ὶ εἰσήχθη εἰς τὸν κύκλον τῶν ἑορτῶν ἀφ' ὅτου
κτήθη ὁ Τίμιος Σταυρὸς ἀπὸ τὸν αὐτοκρά-
ρα Ἡράκλειον. Ὁ Χοσρόης ὁ 2ος ἦτο τότε βα-
λεὺς τῶν Περσῶν. Εὑρισκόμεθα εἰς τὰς ἀρ-
ς τοῦ ἑβδόμου αἰῶνος. Ὁ Πέρσης βασιλεὺς
αματίσθη νὰ καταλύσῃ τὴν νεαρὰν αὐτοκρα-
ρίαν τοῦ Βυζαντίου. Ἐξεστράτευσε κατ' αὐ-
ς τὸ 603 μ.Χ. Μὲ τὰς ὁρδάς του κατεπλημμύ-
σε τὴν Μικρὰν Ἀσίαν. Ἐκυρίευσε τὴν Συρίαν,
ν Αἴγυπτον καὶ ἔφθασε μέχρι τῆς Καρχηδόνος.
τοχωρῶν δὲ ἐκ τῆς νικηφόρου ἐκστρατείας
υ, διῆλθεν ἐκ τῆς Παλαιστίνης καὶ ὡς λάφυ-
ν πολύτιμον ἥρπασεν ἐκ τῆς Ἁγίας Πόλεως
Τὸν Τίμιον καὶ Ζωοποιὸν Σταυρόν, ὁμοῦ δὲ καὶ
ν τότε Πατριάρχην Ἱεροσολύμων Ζαχαρίαν.

Μεγάλη ἦτο ἡ ὕβρις καὶ ἡ προσβολή, ποὺ
οσεγένετο εἰς τὴν πλέον θεοκρατικὴν αὐτο-
ρατορίαν, ποὺ ἐγνώρισέ ποτε ἡ ἀνθρωπότης.
Ἔπρεπε νὰ παρουσιασθῇ τὸ πρόσωπον ποὺ θὰ
λήλειφε τὴν ὕβριν ταύτην τὴν θρησκευτικὴν καὶ
νικὴν καὶ θὰ ἀνέκτα ὑπὲρ τῆς Ἑλληνικῆς Σιω-
τιδος Ἐκκλησίας τὸ τιμιώτατον ὄργανον τῆς
ωτηρίας ἡμῶν, τὸν ζωοποιὸν Σταυρόν. Καὶ τὸ
ρόσωπον αὐτὸ ὑπῆρξεν ὁ εὐλαβέστατος καὶ
τριωτικώτατος αὐτοκράτωρ Ἡράκλειος. Ἐξ-
τράτευσεν οὗτος κατὰ τῶν Περσῶν τὸ 622. Μὲ
ην στρατηγικότητα δὲ καὶ τὴν ἀποφασιστικό-
τητα ποὺ τὸν διέκριναν, ἀπεφάσισε νὰ κατευ-
υνθῇ εἰς αὐτὴν τὴν καρδίαν τῆς Περσίας, τὴν
ρωτεύουσαν, τὰ Ἐκβάτανα, κατανικῶν καὶ
ρέπων εἰς ἄτακτον φυγὴν τὰ στρατεύματα τοῦ
οσρόου. Κατώρθωσε τότε νὰ ἀνακτήσῃ τὸν
ίμιον Σταυρόν, ταυτοχρόνως ὅμως καὶ νὰ κα-
αφέρῃ καίριον πλῆγμα κατὰ τῆς Περσίας, ἥτις
ὕτε καὶ ἐπὶ τοῦ διαδόχου τοῦ Χοσρόου, Σισόη,
δυνήθη νὰ ἀναλάβῃ, μέχρις ὅτου κατὰ τὸ ἔτος
36 διελύθη καὶ ὑπετάχθη ὑπὸ τοὺς Ἄραβας.
Ὁ Τίμιος Σταυρὸς ἐν θριάμβῳ μετεφέρθη εἰς
ερουσόλυμα. Αὐτὸς οὗτος ὁ Ἡράκλειος μετέ-
ερεν Αὐτὸν ἐπὶ τῶν ὤμων του. Ὑψώθη τότε καὶ
άλιν τὸ πολυτιμότατον λάφυρον εἰς θέαν καὶ
προσκύνησιν τῶν χιλιάδων τοῦ λαοῦ, ποὺ συνέρρευσεν εἰς τὴν Ἁγίαν πόλιν ἀκριβῶς ὅπως ἐγένετο καὶ ὅταν ἡ εὐλαβεστάτη Ἁγία Ἑλένη ἀνεῦρεν Αὐτὸν καὶ ὕψωσεν ὁ τότε Ἐπίσκοπος Ἱεροσολύμων Μακάριος. Ἔκτοτε ἐθεσπίσθη ἡ ἑορτὴ καὶ πανήγυρις τῆς Ὑψώσεως τοῦ Τιμίου καὶ Ζωοποιοῦ Σταυροῦ ὡς συμβόλου θρησκευτικοῦ, φιλανθρωπικοῦ καὶ ἐσωτερικῆς αὐτοθυσίας.

* * *

Ὁ Σταυρὸς εἶναι τὸ λάβαρον καὶ ἡ σημαία τοῦ Σωτῆρος ἡμῶν Κυρίου Ἰησοῦ Χριστοῦ. Ὅπου Ναὸς Χριστιανικός, ἐκεῖ ὑψώνεται καὶ ὁ Τίμιος Σταυρός. Ἀλλὰ Ναοὶ ὑπάρχουν εἰς ἀμφότερα τὰ ἡμισφαίρια. Ὁλόκληρον, λοιπόν, τὴν Οἰκουμένην κατέκτησε τὸ ὄργανον τοῦ Σωτῆρος μας. Καὶ τὴν κατέκτησε κατὰ τὸν πλέον θαυμαστὸν τρόπον, καὶ διὰ τοῦτο ἡ κατάκτησίς του εἶναι μόνιμος, ἀπαρασάλευτος. Τὸ πλέον περιφρονημένον ὄργανον ἦτο ὁ Σταυρὸς μέχρι τῆς στιγμῆς τῆς ἐπ' αὐτοῦ σταυρώσεως τοῦ Ἰησοῦ Χριστοῦ. Καὶ οἱ πλέον περιφρονημένοι ἄνθρωποι ἦσαν οἱ λατρευταί του καὶ προσκυνηταί. Αὐτοί, ὅμως, οἱ περιφρονημένοι, ἄσημοι, ἀνίσχυροι καὶ ἐξουθενημένοι ἄνθρωποι τὰ πάντα ἦσαν ἕτοιμοι καὶ πρόθυμοι νὰ δώσουν χάριν τοῦ Σταυροῦ καὶ τοῦ ἐπ' αὐτοῦ θανόντος Κυρίου Ἰησοῦ Χριστοῦ. Τοιαύτας κατακτήσεις ἐσωτερικὰς κανὲν ἀπολύτως μέσον ἐξωτερικόν, καὶ τὸ βιαιότερον ἀκόμη, δὲν εἶναι ἱκανὸν νὰ ἐξουδετερώσῃ. Δὲν ὑπῆρχε δοκιμασία δεινοτέρα διὰ τὸν Σταυρὸν ἀπὸ τοὺς δέκα διωγμοὺς κατὰ τοῦ Χριστοῦ τοῦ σταυρωθέντος καὶ θανόντος, ἀλλὰ καὶ ἀναστάντος. Πῶς ἦτο δυνατὸν νὰ ἡττηθῇ ἡ σημαία τοῦ μόνου Δυνατοῦ καὶ Κραταιοῦ; Τοὐναντίον, οἱ δέκα διωγμοὶ συνετέλεσαν εἰς τὴν μεγαλειτέραν ἐξάπλωσιν τῆς κυριαρχίας τοῦ λαβάρου τῆς Χριστιανωσύνης. Ἠλεκτρίζοντο ἐξ ἐνθουσιασμοῦ, ὅταν τὸ ἠτένιζον οἱ πρῶτοι λάτραι καὶ ὀπαδοὶ τοῦ Ἰησοῦ Χριστοῦ. Εἴθε νὰ ἐγέννα καὶ σήμερον αὐτὰ τὰ συναισθήματα ὁ Ζωοποιὸς Σταυρός.

* * *

Ἀλλ' οὗτος εἶναι καὶ τὸ σύμβολον καὶ ἡ σημαία πάσης γενικῶς φιλανθρωπικῆς σκέψεως καὶ δράσεως καὶ ἐνεργείας. Διότι ἁπλούστατα ὁ Σταυρὸς συμβολίζει τὴν ἀγάπην. Ἐξ ἀγάπης ἀπείρου πρὸς τὸν ἄνθρωπον καθηλώθη ἐπ' αὐ-

(Συνέχεια εἰς τὴν σελίδα 250)

# ΕΟΡΤΟΛΟΓΙΟΝ ΣΕΠΤΕΜΒΡΙΟΥ 1958

1. ΔΕΥΤΕΡΑ. Ἀρχὴ τῆς Ἰνδίκτου. Συμεὼν τοῦ Στυλίτου, Μελετίου ὁσίου.
2. ΤΡΙΤΗ. Μάμαντος μάρτυρος, Ἰωάννου Πατριάρχου Κ)πόλεως τοῦ Νηστευτοῦ.
3. ΤΕΤΑΡΤΗ. Ἀνθίμου ἱερομάρ., Θεοκτίστου ὁσ., Χαρίτωνος, Φοίβης διακόνου.
4. ΠΕΜΠΤΗ. Βαβύλα ἱερομάρτυρος, Μωϋσέως προφήτου, Ἱερουσαλὴμ μάρτυρος.
5. ΠΑΡΑΣΚΕΥΗ. Ζαχαρίου τοῦ Προφήτου, πατρὸς Ἰωάννου τοῦ Προδρόμου.
6. ΣΑΒΒΑΤΟΝ. Εὐδοξίου καὶ Καλοδότης μ. Ἀνάμνησις θαύματος Ἀρχαγ. Μιχαήλ.
7. ΚΥΡΙΑΚΗ ΠΡΟ ΤΗΣ ΥΨΩΣΕΩΣ. Σώζοντος μάρ. Προεόρτια Γενεσίου Θεοτόκου.
8. ΔΕΥΤΕΡΑ. ΤΟ ΓΕΝΕΣΙΟΝ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ.
9. ΤΡΙΤΗ. Σύναξις τῶν Θεοπατόρων Ἰωακεὶμ καὶ Ἄννης.
10. ΤΕΤΑΡΤΗ. Μηνοδώρας, Μητροδώρας, Νυμφοδώρας, μαρτύρων.
11. ΠΕΜΠΤΗ. Θεοδώρας καὶ Εὐφροσύνου ὁσίων, Εὐανθίας μάρτυρος.
12. ΠΑΡΑΣΚΕΥΗ. Αὐτονόμου μάρτυρος. Ἀπόδοσις Γενεσίου Θεοτόκου.
13. ΣΑΒΒΑΤΟΝ. Προεόρτια Σταυροῦ. Ἐγκαίνια Ἱ. Ναοῦ Ἀναστάσ. Κορνηλίου μ.
14. ΚΥΡΙΑΚΗ. Η ΠΑΓΚΟΣΜΙΟΣ ΥΨΩΣΙΣ ΤΟΥ ΤΙΜΙΟΥ ΚΑΙ ΖΩΟΠΟΙΟΥ ΣΤΑΥΡΟΥ. (Κατάλυσις οἴνου καὶ ἐλαίου λόγῳ τῆς Κυριακῆς.)
15. ΔΕΥΤΕΡΑ. Νικήτα μεγαλομάρτυρος καὶ τῶν σὺν αὐτῷ, Φιλοθέου ὁσίου.
16. ΤΡΙΤΗ. Τῆς πανευφήμου μεγαλομάρτυρος Εὐφημίας.
17. ΤΕΤΑΡΤΗ. Σοφίας καὶ τῶν θυγατέρων αὐτῆς: Πίστεως, Ἀγάπης καὶ Ἐλπίδος.
18. ΠΕΜΠΤΗ. Εὐμενίου ἐπ. Γόρτυνος, Ἀριάδνης μ., Συμεὼν μ., υἱοῦ Ἰωσὴφ Μν.
19. ΠΑΡΑΣΚΕΥΗ. Τροφίμου, Δορυμέδοντος, Σωσάννης, μαρτύρων.
20. ΣΑΒΒΑΤΟΝ. Εὐσταθίου μεγαλομάρτυρος καὶ τῶν σὺν αὐτῷ.
21. ΚΥΡΙΑΚΗ, ΜΕΤΑ ΤΗΝ ΥΨΩΣΙΝ. Κοδράτου ἀποστόλου, Ἰωνᾶ τοῦ προφήτου.
22. ΔΕΥΤΕΡΑ. Φωκᾶ ἱερομάρτυρος, Ἰσαὰκ καὶ Μαρτίνου μαρτύρων.
23. ΤΡΙΤΗ. Ἡ Σύλληψις τοῦ Τιμίου Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου.
24. ΤΕΤΑΡΤΗ. Θέκλης πρωτομάρτυρος. Πανήγυρις Παναγίας Μυρτιδιωτίσσης.
25. ΠΕΜΠΤΗ. Εὐφροσύνης ὁσίας καὶ Παφνουτίου πατρὸς αὐτῆς.
26. ΠΑΡΑΣΚΕΥΗ. Ἡ μετάστασις Ἁγ. Ἰωάννου τοῦ Θεολόγου καὶ Εὐαγγελιστοῦ.
27. ΣΑΒΒΑΤΟΝ. Καλλιστράτου μάρτυρος, Ἀριστάρχου ἀποστόλου.
28. ΚΥΡΙΑΚΗ Α΄. ΛΟΥΚΑ. Χαρίτωνος ὁμολογ., Βαρουχ προφήτου, Ἡλιοδώρου μάρ.
29. ΔΕΥΤΕΡΑ. Κυριακοῦ Ὁσίου τοῦ Ἀναχωρητοῦ.
30. ΤΡΙΤΗ. Γρηγορίου Ἀρχιεπισκόπου Μεγάλης Ἀρμενίας τοῦ Φωτιστοῦ.

# RELIGIOUS CALENDAR — SEPTEMBER 1958

1. MONDAY. Ecclesiastical New Years. St. Simeon the Stylite.
2. TUESDAY. Mamantos the Martyr; St. John the Faster.
3. WEDNESDAY. St. Anthimos the Martyr.
4. THURSDAY. Moses the Prophet; Vavyla the Martyr.
5. FRIDAY. Zacharias the Prophet, father of John the Baptist.
6. SATURDAY. Commemoration of the Miracle of Archangel Michael.
7. SUNDAY. Sunday before the Elevation.
8. MONDAY. Nativity of the Most Holy Virgin Mary.
9. TUESDAY. SS. Joachim and Anna, parents of the Virgin Mary.
10. WEDNESDAY. SS. Menodoras, Metrodoras, Nymphodoras, the Martyrs.
11. THURSDAY. SS. Theodora, Euphrosyne, and Evanthia, Martyrs.
12. FRIDAY. St. Autonomus the Martyr.
13. SATURDAY. St. Cornelius the Martyr. Church of the Resurrection Dedicated.
14. SUNDAY. Elevation of the Holy and Life-giving Cross.
15. MONDAY. St. Niketas the Great Martyr, and his followers.
16. TUESDAY. St. Euphemia the Great Martyr.
17. WEDNESDAY. St. Sophia and her daughters: Faith, Hope, and Charity.
18. THURSDAY. St. Eumenios, Ariadnes and Simeon, Martyrs.
19. FRIDAY. SS. Trophimos, Dorymedon, and Sossanis, Martyrs.
20. SATURDAY. St. Eustathios the Great Martyr and his followers.
21. SUNDAY. Kodratos the Apostle
22. MONDAY. St. Phocas the Martyr; Isaac and Martinos, Martyrs.
23. TUESDAY. Conception of St. John the Baptist.
24. WEDNESDAY. St. Thecla the Great Martyr.
25. THURSDAY. St. Euphrosyne and her Father, Paphnoutios.
26. FRIDAY. The Passing of St. John the Evangelist.
27. SATURDAY. St. Callistratos the Martyr.
28. SUNDAY. First Sunday of St. Luke. St. Haritos the Confessor.
29. MONDAY. St. Kyriakos the Pilgrim.
30. TUESDAY. St. Gregory, Archbishop of Armenia.


## Orthodox Observe

Est. 1934

*The official publication of the news, u and thought of the Greek Orthodox Ch in America, published monthly by the G Archdiocese of North and South Ame 10 East 79th Street, New York 21, N. Phone: TRafalgar 9-2060*

EDITOR:
BASIL VASILIADES, Δ.Ο.Θ.
EDITOR, English Section:
ARTHUR DORE

Subscription Rates in U.S.A. and Canad
One year ..... $4
Two years ..... $7
Single copy ..... 40 c
Foreign Countries ..... $4.50 per y

Second class mailing privileges authoriz at New York, N. Y.

Allow one month for change of addr and renewal orders to become effective. insure accuracy in changes, include previo and new address. Contributions and Ne deadline for THE ORTHODOX OBSERVER the 2nd day of the month for issue of f lowing month. Send all communications

ORTHODOX OBSERVER
Greek Archdiocese
10 East 79th Street, New York 21, N.



## PUBLICATIONS
### OF THE GREEK ARCHDIOCESE OF N. & S. AMERICA

*Do We Know What We Believe?* b the Brotherhood of Theologian "ZOE." English translation by Re P. M. Kallelis. Pp. 40. ..... 20

*God Is Almighty* by the Brotherhoo of Theologians "ZOE." Englis translation by Rev. P. M. Kalleli Pp. 40. ..... 20

*God Is Just* by the Brotherhood o Theologians "ZOE." English trans lation by Rev. P. M. Kallelis Pp. 40. ..... 20

*God Is Love* by the Brotherhood o Theologians "ZOE." English trans lations by Rev. P. M. Kallelis Pp. 40. ..... 20

*The Creation of the World* by th Brotherhood of Theologians "ZOE" English translation by Athena Dal las. Pp. 40. ..... 20

# THE HOLY CROSS

*By His Eminence, the late ARCHBISHOP MICHAEL*

[*This is the last main article which the late Archbishop Michael had written, before his death, especially for "The Orthodox Observer."*]

ON SEPTEMBER 21 we observe the great holiday and celebration of The Holy and Life-Giving Cross. It s a meaningful holiday. The regular celebration of The ly Cross, which comes on the third Sunday of Lent, is Veneration of The Holy Cross. However, the Eleva- n of The Holy Cross is entirely a Hellenic-Christian ebration and was enrolled in the lists of holidays ever ce The Holy Cross was retrieved by the Emperor racleios. Hosroes II was then King of the Persians. is was at the beginning of the seventh century A.D. The rsian King dreamed of destroying the young Byzantine mpire, which he attacked in 603 A.D., overrunning all ia Minor with his armies. He conquered Syria, Egypt, d went as far as Carthage. Returning from his victori- s invasion, he passed through Palestine, where he car- d off, as a valuable trophy of war from the Holy City, Holy and Life-Giving Cross, and also took captive the n Patriarch Zaharios of Jerusalem.

Great was the insult and shame to the most theocratic le that mankind ever knew. Now was needed the person wipe out this insult to religion and nation, and to re- ore to the Greek Church of Jerusalem the most holy in- ument of our salvation, the Life-Giving Cross. And is person was the most reverent and patriotic Emperor eracleios, who set out against the Persians in 622. With e generalship and decision that characterized him, he cided to make directly for Hektavana, the heart and pital of Persia, beating and putting into disorderly ght the battalions of Hosroes. At that time, Heracleios anaged both to regain the Holy Cross and to inflict a cisive defeat on the Persians, from which neither Hos- es nor his successor Sissoes could recover, and eventu- ly the Kingdom of Persia disintegrated, coming under e rule of the Arabs in 636.

Heracleios triumphantly brought back the Holy Cross Jerusalem, bearing it on his own shoulders. Then again as that most valuable trophy of war raised on high, here it was seen and worshipped by the thousands who ad gathered in the Holy City, just as had happened some ree centuries before, when the most pious St. Helen had discovered the Holy Cross, which had then been raised y Makarios, the Bishop of Jerusalem. Ever since, the oliday and celebration of the Raising of the Holy and ife-Giving Cross was sanctified as a symbol of religious, enevolent, and personal self-sacrifice.

* * *

The Cross is the flag and banner of our Saviour, the Lord Jesus Christ. It is raised wherever exists a Christian Church. Since churches now exist in both hemispheres, the instrument of our Saviour has conquered the entire world. This conquest was accomplished in a most wonderful way, making the Holy Cross lasting and firm. Up to the time of the Crucifixion of Jesus Christ, the Cross was a neglected symbol. And even thereafter, the adorers and worshippers of the Cross were those who were most neglected. However, these uncared for and unknown outcasts were the very people who were ready and willing to give up everything, including their lives, for the sake of the Cross and for the sake of our Lord Jesus Christ Who died thereon. No external tribulations whatsoever, not even the most violent, are capable of neutralizing or destroying such inner conquests. No trial more terrible existed for Christianity than the ten persecutions against Christ, Who died on the Cross, but Who rose again. How could His banner be won from Him Who alone stood strong and firm? On the contrary, the ten persecutions contributed to the greatest spreading of the rule of Christianity under this banner. The first adorers and followers of Jesus Christ became electrified when they sighted His Cross, which was His Banner. Would that the Life-giving Cross should inspire those same sentiments today.

* * *

But The Cross is also the general symbol of every philanthropic thought, practice and activity, for, to put it simply, The Cross embodies love and charity. The God Incarnate was nailed thereon because of His infinite love for man. Cold egoism had gripped the hearts of men before the advent of Christianity. "Man is a wolf towards man," the ancient Romans said. Our own Greek forbearers did not hesitate to hurl deformed infants from a Spartan mountain top. Before the Divine Epiphany, philanthropic deeds and acts were unknown. Hospitals, homes for the poor and the aged, and asylums appeared after the rise of the Sun of Justice. Can we truly speak of civilization before the advent of such institutions? That is why the Holy and Life-giving Cross is the symbol of true civilization, the banner of freedom ("Christ has liberated us"). But The Cross is the Banner of every freedom. For under the influence of the teachings of Christ our Saviour, Whose Banner is eternally and invincibly The Cross, slavery was abolished in various parts of the earthly sphere. Missionaries, political figures, military men: all alike were responsible for the abolishment of slavery, all inspired by the precepts of Christ for

Whom: "There is neither Jew nor Greek, there is neither bond nor free . . . for ye are all one in Jesus Christ."

Finally, The Cross is the symbol of inward self-sacrifice: of sacrificing and suppressing the passions that wage war against the soul and its salvation. The free indulgence of the passions was the mark of the ancient world of idolatry. Incestuous, bestial and licentious acts were common phenomena in pre-Christian mankind. Only with the triumph of the Banner of Christianity was there concern about continence, asceticism, and inward discipline. "And they that are Christ's have crucified the flesh with the affections and lusts," says the holiest of heroes and the most heroic of those who tread on high, the Apostle Paul. Youths and maidens by the thousands have followed to the letter the words of the God-preaching Paul, and have espoused God the Bridegroom, and the most Holy Church, His Bride. Never has the Church made any compromise whatsoever with the demands of the flesh. That is why the Church has elevated the union between man and woman to the level of a Sacrament. That is why the Church is, and must be, an implacable condemner and a zealous opposer of improper relations between the sexes which are without the framework of the Holy Mystery of Marriage. We cannot serve both God and Mammon. We cannot serve the banner of continence and at the same time give way to the urges of passion. For "they that are Christ's have crucified the flesh with the affections and lusts."

## Ο ΤΙΜΙΟΣ ΣΤΑΥΡΟΣ

(Συνέχεια ἐκ τῆς σελίδος 247)

τοῦ ὁ Σαρκωθεὶς Θεός. Κάθε δὲ φιλάνθρωπος πρᾶξις καὶ ἐνέργεια εἶναι καρπὸς καὶ προϊὸν τῆς ἀγάπης. Ὁ παγερὸς ἐγωϊσμὸς κατεῖχε τὰς καρδίας τῶν ἀνθρώπων πρὸ τῆς ἐμφανίσεως τῆς χριστιανικῆς ἀγάπης. Ὁ ἄνθρωπος εἶναι λύκος ἀπέναντι τοῦ ἀνθρώπου, ἔλεγον οἱ ἀρχαῖοι Ρωμαῖοι. Οἱ δὲ προπάτορές μας Ἕλληνες δὲν ἐδίσταζον νὰ καταβαραθρώνουν εἰς τὸν Καιάδαν τὰ δύσμορφά των βρέφη. Ἄγνωστα ἦσαν τὰ ἔργα τῆς φιλανθρωπίας πρὸ τῆς θείας ἐπιφανείας. Νοσοκομεῖα, γηροκομεῖα, πτωχοκομεῖα καὶ ἄσυλα ἀνιάτων ἀναφαίνονται μετὰ τὴν ἀνατολὴν τοῦ Ἡλίου τῆς Δικαιοσύνης. Ἄνευ, ὅμως, τοιούτων ἱδρυμάτων εἶναι δυνατὸν νὰ νοηθῇ πραγματικὸς πολιτισμός; Ἰδοὺ διατὶ ὁ Τίμιος καὶ Ζωοποιὸς Σταυρὸς εἶναι τὸ σύμβολον τοῦ ἀληθινοῦ πολιτισμοῦ, ὁ Σταυρὸς εἶναι ἡ σημαία τῆς ἐλευθερίας. «Χριστὸς ἡμᾶς ἠλευθέρωσεν». Ἀλλ' εἶναι ἡ σημαία γενικῶς πάσης ἐλευθερίας. Διότι ὑπὸ τὴν ἐπίδρασιν τῆς διδασκαλίας τοῦ Σωτῆρος Χριστοῦ, σημαία τοῦ Ὁποίου αἰωνία καὶ ἀκατανίκητος εἶναι ὁ Σταυρός, κατηργήθη ἡ δουλεία εἰς τὰ διάφορα σημεῖα τῆς ὑδρογε σφαίρας. Εἴτε ἱεραπόστολοι, εἴτε πολιτικοὶ δρες, εἴτε στρατιωτικοὶ ἦσαν οἱ συντελεσταὶ καταργήσεως τῆς δουλείας, ἅπαντες ἐνεπνέο ἐκ τῆς διδασκαλίας τοῦ Χριστοῦ, διὰ τὸν Ὁπο «οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, βάρβαρος, Σ θης, δοῦλος, ἐλεύθερος».

Καὶ τέλος ὁ Σταυρὸς εἶναι τὸ σύμβολον τ ἐσωτερικῆς αὐτοθυσίας· τῆς θυσίας καὶ κατ πνίξεως τῶν παθῶν ποὺ «ἀντιστρατεύονται κα τῆς ψυχῆς» καὶ τῆς σωτηρίας της. Ἡ ἐλευθέ ἐκδήλωσις τῶν παθῶν ἦτο τὸ σύνθημα τοῦ χαίου εἰδωλολατρικοῦ κόσμου. Πράξεις αἱ μιξίας, κτηνωδίας καὶ ἀκολασίας, ἦσαν συνη στατα φαινόμενα εἰς τὴν προχριστιανικὴν θρωπότητα. Καὶ μόνον μὲ τὸν θρίαμβον τῆς μαίας τοῦ Χριστιανισμοῦ ἀρχίζει νὰ γίνεται γος περὶ ἐγκρατείας, ἀσκήσεως καὶ ἐσωτερικ πειθαρχίας. «Οἱ τοῦ Χριστοῦ τὴν σάρκα ἐστα ρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαι λέγει ὁ ἁγιώτερος τῶν ἡρώων καὶ ὁ ἡρωϊκώ ρος τῶν ἁγίων οὐρανοβάμων Ἀπόστολος Πα λος. Εἶναι χιλιάδες οἱ νεανίαι καὶ αἱ παρθέν ποὺ ἠκολούθησαν κατὰ γράμμα τοὺς λόγο τοῦ θεηγόρου Παύλου, ποὺ συνεζεύχθησαν τ Νυμφίον Χριστὸν καὶ τὴν Νύμφην Του ἁγιω την Ἐκκλησίαν. Οὐδέποτε ἡ Ἐκκλησία ἐδέχ συμβιβασμὸν οἱονδήποτε μὲ τὰς ἀξιώσεις τ σαρκός. Δι' αὐτὸ καὶ τὴν σύζευξιν τοῦ ἀνδρ καὶ τῆς γυναικὸς τὴν ἀνεβίβασεν εἰς μυστ ριον. Δι' αὐτὸ καὶ εἶναι καὶ πρέπει νὰ εἶναι ἀδ σώπητος κατήγορος καὶ ἐλεγκτὴς ἀπτόητος π σης συναφείας ἐκτὸς τοῦ ἁγίου πλαισίου τ ἱεροῦ μυστηρίου τοῦ γάμου εὑρισκομένης. Δ εἶναι δυνατὸν κανεὶς νὰ δουλεύῃ ταυτοχρόν εἰς τὸν Θεὸν καὶ τὸν μαμμωνᾶν. Οὔτε ἠμπορ νὰ προσκυνῇ τὴν σημαίαν τῆς ἐγκρατείας κ νὰ ὑποχωρῇ ταυτοχρόνως εἰς τοὺς πειρασμοὺ τῶν παθῶν. «Οἱ τοῦ Χριστοῦ τὴν σάρκα ἐστα ρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις

**ΣΥΝΔΡΟΜΑΙ**

**Παρακαλοῦνται οἱ ἀγαπητοὶ συνδρομηταὶ τοῦ «Ὀρθοδόξου Παρατηρητοῦ», ὅπως ἀποστέλουν τακτικῶς τὰς συνδρομάς των εἰς τὴν νέαν διεύθυνσιν:**

**10 East 79th Street, New York 21, N. Y.**
**διὰ τὴν τακτικὴν ἀποστολὴν τοῦ Περιοδικοῦ.**

# Η ΔΡΑΣΙΣ ΚΑΙ Η ΔΙΑΘΗΚΗ ΤΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΜΙΧΑΗΛ

Ὑπὸ ΒΑΣ. Γ. ΒΑΣΙΛΕΙΑΔΟΥ, Δ.Ο.Θ.

ΙΤΗ συγκεφαλαίωσις τοῦ μεγάλου καὶ φωτεινοῦ ἔργου τοῦ ἐκλιπόντος σεπτοῦ Ἱεράρχου ἂς θεωθοῦν αἱ πενιχραὶ αὐταὶ γραμμαί, ἔξω ἀπὸ τὰς ρίας εἶναι φυσικὸν νὰ μείνουν τὰ ἀστάθμητα: ἡ ολογία, ἡ πίστις, τὰ αἰσθήματα, οἱ πόθοι, ἀκόμη καὶ οἱ ἀφανεῖς ἀγῶνες τοῦ ἐκλιπόντος σεπτοῦ Ἱεροχου. Θὰ περιορισθῶμεν εἰς τὰ γεγονότα. Εἰς τὰ πραγμένα», ὅπως συνήθως ὀνομάζομεν μόνον ὅσα χι δυνατὸν νὰ μετρηθοῦν καὶ νὰ ἀναγραφοῦν ἐκ πραγματικῶν πεπραγμένων.

**Οἰκουμενικὸν Πατριαρχεῖον:** Πλήρης ἐμπιστοη τῆς Ἀνωτάτης ταύτης Ἐκκλησιαστικῆς ἡμῶν χῆς—ἐμπιστοσύνη μαρτυρουμένη καὶ ἀπὸ τὴν παμοεὶ γενομένην ἐκλογὴν—πρὸς τὸν ἀείμνηστον Ἀρχισκοπον Ἀμερικῆς Μιχαήλ, καὶ ἀπόλυτος ἀφοσίωαὐτοῦ πρὸς τὸ αἰωνόβιον τῆς Ὀρθοδοξίας Κέντον, ἀμοιβαία συναρωγὴ καὶ ἐνεργὸς συναντίληψις, ὸν ὁ διαρκὴς σύνδεσμος μεταξὺ αὐτῶν, εἰς τὸν ὁον σύνδεσμον ὀφείλεται καὶ ἡ ἀρραγὴς ἑνότης ἡ ωτερικὴ τῆς Ἀρχιεπισκοπῆς, καὶ ἡ ἁρμονικὴ καὶ οδοτικὴ λειτουργία αὐτῆς.

**Ἐκκλησιαστικὴ ζωή:** Ἀφωσιωμένος εἰς τὴν Ὀρθόδοξον Πίστιν καὶ Παράδοσιν ὁ Ποιμενάρχης, ἐπέλε τὴν τάξιν διὰ τῆς ἐπιβλητικότητος, τὴν πειθαρχίαν διὰ τῆς ἀγάπης, τὴν ὁμοιομορφίαν εἰς τὴν Θείαν τρείαν διὰ τοῦ παραδείγματος, καὶ τὴν Ἑλληνικὴν ωσσαν εἰς τὴν Θείαν Λειτουργίαν διὰ τοῦ λόγου, ιοφορικοῦ ἢ γραπτοῦ, ἡδέος ἢ αὐστηροῦ κατὰ τὰς ριστάσεις, πλὴν πάντοτε πειστικοῦ καὶ πατρικοῦ. νίσχυσε τὰ πολλαπλασιασθέντα ἐπὶ τῶν ἡμερῶν του τηχητικὰ Σχολεῖα, πνευματικῶς καὶ οἰκονομικῶς, ρμόσας μακρόπνοον ἐκδοτικὸν πρόγραμμα. Ἐμεμνησε διὰ τὸν Ἱερέα, ἐνισχύων τὸ Ταμεῖον Συντάως Κλήρου μὲ δεκάδας χιλιάδων δολλαρίων κατ' ος. Ἐπέβαλε τὴν Βυζαντινὴν τέχνην εἰς τὴν εἰκονοφάφησιν τῶν Ἱερῶν Ναῶν μας.

**Κοινότητες:** Αὐξηθεῖσαι ἀριθμητικῶς (καὶ διὰ τῆς ιστροφῆς πολλῶν Παλαιοημερολογιτικῶν Κοινοτήν) καὶ προαχθεῖσαι ὀργανωτικῶς αἱ Ἑλληνορθόξοι Κοινότητες ἐτύγχανον ὅλης τῆς στοργικῆς μερίμης καὶ τῆς πατρικῆς ποιμαντορίας του. Πλεῖστοι ερεῖς Ναοὶ μεγαλοπρεπεῖς ἀνηγέρθησαν, καὶ πλεῖα Κοινοτικὰ Κέντρα ὠκοδομήθησαν, χρησιμοποιούενα καὶ ὡς τόποι ἐνθνικοθρησκευτικῶν συγκεντρώεων καὶ ὡς Ἑλληνικὰ Σχολεῖα.

**Φιλανθρωπία:** Ἵδρυσεν ἐν τῇ Ἀρχιεπισκοπῇ μῆμα Κοινωνικῆς Προνοίας, μεριμνήσας ὅλως ἰδιαιρως περὶ τῆς υἱοθετήσεως ὀρφανῶν Ἑλληνοπαίδων τὸ Ὀρθοδόξων Ἑλληνοαμερικανῶν. Ἐπραγματοποίησε τὴν ἵδρυσιν τοῦ «Σπιτιοῦ τοῦ Πρωτοπόρου», ἤτοι τοῦ πρώτου ἐν Ἀμερικῇ Ἑλληνικοῦ Γηροκομείου, τὸ ὁποῖον ἀφόβως δύναται νὰ συγκριθῇ, τηρουμένων τῶν ἀναλογιῶν, μὲ τὰ καλλίτερα εἰς τὸ εἶδος του ἐν Ἀμερικῇ. Ἕνα μόλις μῆνα πρὸ τοῦ θανάτου του, ηὐτύχησε νὰ καταθέσῃ τὸν θεμέλιον λίθον τοῦ Ὀρφανοτροφείου Ἀρρένων ἐντὸς τοῦ περιβόλου τῆς Ἀκαδημίας τοῦ Ἁγίου Βασιλείου.

**Παιδεία—Ἑλληνικὰ Γράμματα:** Εἰς τὴν ζωτικωτάτην αὐτὴν ὑπόθεσιν ὁ Ἀρχιεπίσκοπος Μιχαὴλ ἠνάλωσεν ἑαυτόν, ἀγωνισθεὶς μὲ πίστιν, μὲ ψυχικὴν μαχητικότητα, μὴ φεισθεὶς οὔτε φίλων ἀντιδρώντων ἢ ἁπλῶς ἀντιφρονούντων, εἰς τοὺς ὁποίος δημοσίᾳ καὶ γραπτῶς ἔδωσε τὴν «Ὀφειλομένην Ἀπάντησιν», καὶ διεξάγων συνεχῆ πνευματικὴν σταυροφορίαν εἰς ὅλα τὰ μέτωπα: Εἰς τὴν Θεολογικὴν Σχολήν, ὅπου ἡ τόνωσις τῶν Ἑλληνικῶν Γραμμάτων ἦτο ἡ διαρκὴς μέριμνά του, εἰς τὴν Ἀκαδημίαν τοῦ Ἁγίου Βασιλείου, εἰς τὴν ὁποίαν ἐπὶ τῶν ἡμερῶν του προσετέθησαν καὶ τάξεις Ἡμιγυμνασίου, εἰς τὰ Ἑλληνικὰ Σχολεῖα, Ἡμερήσια καὶ Ἀπογευματινά, μὲ ἀδιάκοπον ἀγῶνα ὑπὲρ τοῦ πολλαπλασιασμοῦ τῶν Ἡμερησίων. Πατρικῶς δὲ μεριμνῶν διὰ τοὺς προμάχους τῆς Ἑλληνικῆς Παιδείας διδασκάλους καὶ διδασκαλίσσας, ἵδρυσε τὸ Ταμεῖον Συντάξεώς των. Ἵδρυσεν ἰδιαίτερον Ταμεῖον Ἐκπαιδεύσεως, τὸ ὁποῖον ἐνισχύει διὰ 3.000 δολλαρίων ἐτησίως ἕκαστον λειτουργοῦν Ἑλληνικὸν Σχολεῖον, καὶ διὰ 5.000 δολλαρίων πᾶν νέον ἱδρυόμενον Ἑλληνικὸν Σχολεῖον. Ἐσχάτως δὲ κατηρτίσθη καὶ τὸ Ἀναλυτικὸν Πρόγραμμα τῶν Ἑλληνικῶν Σχολείων.

**Γενέτειρα Ἑλλάς:** Εἰς πᾶσαν ἀνεξαιρέτως συμφορὰν καὶ θεομηνίαν—καὶ ἦσαν οὐκ ὀλίγαι κατὰ τὴν τελευταίαν δεκαετίαν—ὁ Ἀρχιεπίσκοπος, κινητοποιῶν ὁλόκληρον τὸν Ἑλληνορθόδοξον κόσμον τῆς Ἀμερικῆς, αὐθορμήτως προσείρχετο πρόθυμος ἐπίκουρος καὶ ἐνεργὸς ἀρωγός, προκαλῶν τὴν εὐγνωμοσύνην τῶν Ἀρχῶν καὶ τοῦ Ἑλληνικοῦ Λαοῦ.

**Ἀμερική:** Ηὐτύχησε νὰ ἴδῃ ὁ ἀείμνηστος τὴν Ὀρθόδοξον Ἐκκλησίαν καὶ Πίστιν ἀναγνωριζομένην ἐπισήμως ὑπὸ τοῦ Κράτους ὡς μίαν τῶν τεσσάρων μειζόνων Θρησκειῶν ἐν τῇ Ἀμερικανικῇ Συμπολιτείᾳ, καὶ νὰ προσκαλῆται—αὐτὸς μόνος ἐξ ὅλων τῶν ἐν Ἀμερικῇ Ὀρθοδόξων Ἐκκλησιαστικῶν Ἀρχηγῶν—εἰς τὰς ἐπισημοτέρας τῶν τελετῶν ὑπὸ τοῦ Ἀνωτάτου Ἄρχοντος τῆς Χώρας.

**Νεολαία:** Μία ἀπὸ τὰς φωτεινοτέρας ἰδέας του καὶ τὰς ἐπιτυχεστέρας πρωτοβουλίας του, ἦτο ἡ ὀργάνωσις τῆς Ἑλληνορθοδόξου Νεολαίας Ἀμερικῆς, ἡ ἵδρυσις τῆς "GREEK ORTHODOX YOUTH OF AMERICA" (G.O.Y.A.), ἡ ὁποία ἀστραπιαίως κατέκτησε τὰς ψυχὰς καὶ τὰς καρδίας τῆς Νέας μας Γε-

νεᾶς, εἰς τρόπον ὥστε σήμερον, ἐντὸς ὀκτὼ μόλις ἐτῶν (1950—1958), νὰ ἀριθμεῖ αὕτη 300 περίπου Τμήματα εἰς ἰσαρίθμους Ἑλληνικὰς Κοινότητας, καὶ ἄνω τῶν 30,000 μελῶν.

**Οἰκονομικὴ βάσις:** Τὴν θεωρίαν μὲ τὴν πρᾶξιν συνδυάζων, ἔθεσε στερεὰν οἰκονομικὴν βάσιν εἰς τὸ ἐμπνευσμένον πρόγραμμά του, τὸν θεσμὸν τοῦ Δεκαδολλαρίου, τὸν ὁποῖον ὁλοψύχως ἐνεκολπώθη καὶ καθημερινῶς περισσότερον ὑποστηρίζει ἡ Ὁμογένεια.

**Συγγραφικὴ δρᾶσις:** Οὔτε τὰ πολυεύθυνα καθήκοντά του, οὔτε ὁ κλονισμὸς τῆς ὑγείας του ἠμπόδισαν τὸν ἀείμνηστον Ἀρχιεπίσκοπον ἀπὸ τοῦ νὰ συνεχίσῃ τὴν συγγραφικήν του δρᾶσιν, ἀρχομένην ἀπὸ τοῦ 1928. Ὑπερτριάκοντα βιβλία καὶ φυλλάδια, εἰς τὴν Ἑλληνικὴν καὶ τὴν Ἀγγλικήν, καὶ πλεῖσται μελέται του εἶδον τὸ φῶς τῆς δημοσιότητος, ἐνῷ πολυάριθμα ἄλλα ἔμειναν ἀνέκδοτα.

**Διαθήκη:** Ἀπαύγασμα τῆς Χριστιανικωτάτης του ψυχῆς, τῆς μεγάλης του καρδίας, τῆς πίστεως καὶ τῶν ἀρχῶν τοῦ ἀειμνήστου, εἶναι καὶ ἡ διαθήκη αὐτοῦ, τὴν ὁποίαν παραθέτομεν κατωτέρω:

Η ΔΙΑΘΗΚΗ
ΤΟΥ ΑΕΙΜΝΗΣΤΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ
ΑΜΕΡΙΚΗΣ ΒΟΡΕΙΟΥ ΚΑΙ ΝΟΤΙΟΥ
ΚΥΡΟΥ ΜΙΧΑΗΛ

(Κατὰ μετάφρασιν ἐκ τοῦ Ἀγγλικοῦ πρωτοτύπου)

Ἡ παροῦσα ἀποτελεῖ τὴν τελευταίαν μου θέλησιν καὶ Διαθήκην.

1) Ἀκυρῶ πᾶσαν προηγουμένην Διαθήκην μου.

2) Ἐπιθυμῶ ὅπως ὅλα τὰ προσωπικά μου χρέη καὶ τὰ ἔξοδα τῆς κηδείας μου πληρωθοῦν κατὰ τὸ δυνατὸν τὸ ταχύτερον μετὰ τὸν θάνατόν μου, ἐκ τῶν προσωπικῶν μου οἰκονομιῶν καὶ ἐπ' οὐδενὶ λόγῳ νὰ ἐπιβαρυνθῇ τὸ Ταμεῖον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς Βορείου καὶ Νοτίου.

3) Κληροδοτῶ εἰς τὸν Πανοσιολογιώτατον Ἀρχιμ. Νεόφυτον Σπυρογιαννάκην, Πρωτοσυγκελλεύοντα τῆς Ἀρχιεπισκοπῆς Ἀμερικῆς, ἕνα ἐκ τῶν Σταυρῶν μου καὶ ἓν ἐκ τῶν Ἐγκολπίων μου, τῆς ἐκλογῆς του.

4) Κληροδοτῶ εἰς τὴν Ἱερὰν Θεολογικὴν Σχολὴν Χάλκης τοῦ Οἰκουμενικοῦ Πατριαρχείου, ὅλα τὰ Ἱερά μου Ἄμφια καὶ τοὺς ὑπολοίπους Σταυρούς, ὡς καὶ τὰ ἐγκόλπια.

5) Κληροδοτῶ ὅλα τὰ θεολογικά μου βιβλία εἰς τὴν Θεολογικὴν Σχολὴν τῆς Ἀρχιεπισκοπῆς, ἐν Μπρουκλάϊν, Μασσ.

6) Κληροδοτῶ ὅλα τὰ λοιπὰ βιβλία τῆς βιβλιοθήκης μου εἰς τὴν Ἀκαδημίαν τοῦ Ἁγίου Βασιλείου τῆς Ἀρχιεπισκοπῆς, ἐν Γκάρρισον, Ν. Υ.

7) Κληροδοτῶ ὅλα τὰ χειρόγραφά μου, ἄρθρα, ὁμιλίας καὶ οἱασδήποτε συγγραφάς μου εἰς τὸν Ἀρχιμανδρίτην Νεόφυτον Σπυρογιαννάκην καὶ παρέχω αὐτῷ τὴν ἄδειαν ἵνα κατὰ τὴν κρίσιν του δημοσιεύσῃ ὅσα ἐξ αὐτῶν θεωρήσῃ ὡς ἔχοντα γενικὸν ἐνδιαφέρον.

8) Εἰς τὰ ὑπόλοιπα ὑπάρχοντά μου ἐγκαθιστῶ κληρονόμους ἐξ ἡμισείας καὶ ἐξ ἴσου τὴν Ἀκαδημίαν τοῦ Ἁγίου Βασιλείου τῆς Ἀρχιεπισκοπῆς Ἀμερικῆς καὶ τὸ Πολιτικὸν Νοσοκομεῖον Κορίνθου ἐν Ἑλλάδι.

9) Διὰ τῆς παρούσης μου ὁρίζω ὡς ἐκτελε[στὴν] τῆς Διαθήκης μου τὸν δικηγόρον κ. Πρόδρ[ομον] Κουρίδην.

Εἰς μαρτυρίαν καὶ πίστωσιν τῆς παρούσης [Διαθήκης] γραψα ταύτην ἰδίᾳ ἐμῇ χειρὶ τὴν 25ην Ἀπριλίου [1958] ἐπὶ παρουσίᾳ τοῦ ἐκτελεστοῦ τῆς Διαθήκης μου [καὶ] τῶν κάτωθι μαρτύρων, Μιχαὴλ Σωτήρχου καὶ Σ[ταύ]ρίου Τσούτσουρα.

(Ὑπογραφὴ) ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΜΙΧΑΗ[Λ]

---

**Τὰ σχόλια:** Ἐξ ἀφορμῆς τῆς δημοσιεύσεως [τῆς] διαθήκης τοῦ ἀειμνήστου, ὁ Τύπος ἀφιέρωσε θε[ρμὰ] τατα ἐγκώμια, ἐκ τῶν ὁποίων περιοριζόμεθα νὰ [ἀνα] δημοσιεύσωμεν μόνον τὰ τῆς «Καθημερινῆς» τῶν[Ἀθη]θηνῶν: «Ἡ δημοσιευθεῖσα διαθήκη τοῦ Ἀρχιεπι[σκό]που Ἀμερικῆς Μιχαήλ, ἀντικατοπτρίζει τὸ ἐξαίρε[τον] ἦθος, τὴν ψυχικὴν εὐγένειαν καὶ τὴν ἀνωτερότητα [τοῦ] ἀειμνήστου Ἱεράρχου. Ὅλη ἡ περιουσία του ὁ[ποία] προσωπεύει ποσὸν 7.500 δολλαρίων, τὸ ὁποῖον ἐ[χρη]λυψε τὰς ἀνάγκας τῆς νοσηλείας του εἰς νοσοκομ[εῖον] καὶ τὰ ἔξοδα τῆς κηδείας του. Ὅσα ἄλλα εἶχεν [ὡς] ἀτομικὰ εἴδη του, κατέλιπεν εἰς ἐκκλησιαστικὰ [καὶ] φιλανθρωπικὰ ἱδρύματα. Κατὰ τὴν συνερχομένην [ἑορ]τὸς τοῦ προσεχοῦς Ὀκτωβρίου διάσκεψιν τῆς Ἱερ[αρ]χίας τῆς Ἑλλάδος, καλὸν εἶναι νὰ ἀναλυθῇ διὰ [μα]κρῶν τὸ ἔργον καὶ ἡ ζωὴ τοῦ Ἀρχιεπισκόπου Ἀμε[ρι]κῆς Μιχαήλ».

**Αἱ ὑποθῆκαί του:** Δὲν εἶναι τυχαῖον τὸ γεγο[νὸς] ὅτι μάρτυρας τῆς διαθήκης του, συνταχθείσης 10 πε[ρί]που ἑβδομάδας πρὸ τοῦ θανάτου του, ἐκάλεσε [δύο] μέλη τῆς Νέας μας Γενεᾶς, δύο ἐκ τῶν ἀνωτάτων α[ξιω]λεχῶν τῆς Ἑλληνορθοδόξου Νεολαίας G.O.Y.A. Σ[ημ]βολίζει ἡ πρᾶξις αὕτη τοῦ Πνευματικοῦ Ἀρχηγ[οῦ] ὅτι εἰς τὴν Νέαν μας Γενεὰν ἐμπιστεύεται τὸ μέλ[λον] τῆς Ἑλληνικῆς Ὀρθοδόξου Ἐκκλησίας ἐν Ἀμερι[κῇ]. Εἰς τὴν νεολαίαν τῆς σήμερον, τὴν ἡγέτιδα τάξιν τ[οῦ] αὔριον, ἐμπιστεύεται τὴν διαφύλαξιν τῆς πολυτίμ[ου] κιβωτοῦ τῶν Ἑλληνορθοδόξων παραδόσεων, τῆς [πί]στεως, τῆς τάξεως καὶ τῆς γλώσσης, μὲ τὴν ὁποί[αν] ἐμεγαλούργησεν ἡ Ἐκκλησία μας, καὶ μὲ τὴν ὁποί[αν] προώρισται νὰ μεγαλουργήσῃ ἔτι περισσότερον [ἐν] τὴν μεγάλην καὶ φιλελευθέραν αὐτὴν χώραν, ἐὰν [ἡ] Νεολαία μας, ἡ ΓΚΟΓΙΑ, παραμείνῃ πιστὴ εἰς τὰ [ἰδ]λεύσματα τοῦ ἱδρυτοῦ της ἀειμνήστου Ἀρχιεπισκ[όπ]που Μιχαήλ, καὶ συνεχίσῃ καὶ ἐπὶ τοῦ διαδόχου α[ὐτ]οῦ τὴν πορείαν της ἐπὶ τῆς λεωφόρου τῶν Ἑλληνο[ρ]θοδόξων παραδόσεων, τῶν ὁποίων ὑπέρμαχος μέχ[ρι] τελευταίας του πνοῆς ὑπῆρξεν ὁ ἐκλιπὼν μέγ[ας] Ἱεράρχης.

Β. Γ. ΒΑΣΙΛΕΙΑΔΗΣ, Δ.Ο.Θ.

---

**Η ΑΚΑΔΗΜΙΑ ΤΟΥ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ ἔχει ἀνάγκην νέων κτιρίων διὰ τὸ Ὀρφανοτροφεῖον Ἀρρένων καὶ Σχολεῖον: St. Basil's Academy, Garrison, N. Y.**

# Η 14η ΚΛΗΡΙΚΟΛΑΪΚΗ ΣΥΝΕΛΕΥΣΙΣ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ Β. & Ν

## EN SALT LAKE CITY, UTAH, 30 ΙΟΥΝΙΟΥ - 4 ΙΟΥΛΙΟΥ 1958

[*Ἐν ἀναμονῇ τῆς ἐγκρίσεως τῶν Πρακτικῶν καὶ τῶν Ἀποφάσεων τῆς ἐν Salt Lake City, Utah, συνελθούσης 14ης Κληρικολαϊκῆς Συνελεύσεως τῆς Ἱερᾶς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς, ἀπὸ τῆς Αὐτοῦ Θειοτάτης Παναγιότητος τοῦ Οἰκουμενικοῦ Πατριάρχου κ.κ. Ἀθηναγόρου καὶ τῆς περὶ Αὐτὸν Ἁγίας καὶ Ἱερᾶς Συνόδου, δημοσιεύομεν κατωτέρω σύντομον περιγραφὴν τῆς Κληρικολαϊκῆς ταύτης Συνελεύσεως, ἥτις ἀποτελεῖ σημαντικώτατον σταθμὸν εἰς τὴν ζωὴν τῆς ἐν Ἀμερικῇ Ὀρθοδόξου Ἐκκλησίας ἡμῶν.*]

ΕΠΙ ΤΗΝ ΠΡΟΕΔΡΕΙΑΝ τοῦ Σεβασμιωτάτου, καὶ νῦν ἀειμνήστου, Ἀρχιεπισκόπου Ἀμερικῆς κυροῦ Μιχαήλ, ἤρξατο τῶν ἐργασιῶν αὐτῆς τῇ 30ῇ Ἰουνίου π.μ., ἡμέρᾳ Δευτέρᾳ καὶ ὥρᾳ 10.30′ π.μ., ἐν τῷ ξενοδοχείῳ "Utah" τῆς πόλεως Salt Lake City, Utah, ἡ Κληρικολαϊκὴ Συνέλευσις τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς, ἀφοῦ καθηγιάσθη αὕτη διὰ Θείας Λειτουργίας τὴν προτεραίαν, Κυριακήν, 29ην Ἰουνίου, ἑορτὴν τῶν Πρωτοκορυφαίων Ἀποστόλων Πέτρου καὶ Παύλου, ἐν τῷ Ἱερῷ Ναῷ τῆς Ἁγίας Τριάδος τῆς Ἑλληνορθοδόξου Κοινότητος Salt Lake City, ὑποεξάρχοντος τοῦ Σεβασμ. Ἀρχιεπισκόπου Ἀμερικῆς Μιχαήλ, παραστατουμένου ὑπὸ τῶν Θεοφιλ. Ἐπιτρόπων τῆς Ἀρχιεπισκοπῆς καὶ πυκνοῦ ἱερατείου, ὑπὸ κηρύξαντος τὸν θεῖον λόγον πρὸς τὸ πυκνότατον τῆς ἐκκλησίασμα.

Παρέστησαν εἰς τὰς ἐργασίας τῆς Συνελεύσεως καὶ ἔλαβον ἐνεργὸν μέρος εἰς τὰς ἐργασίας αὐτῆς, ὁ Σεβασμ. Ἀρχιεπίσκοπος Ἀμερικῆς Μιχαήλ, οἱ Θεοφιλ. Ἐπίσκοποι: Νύσσης κ. Γερμανός, Ἐλαίας κ. Ἀθηναγόρας, Ναζιανζοῦ κ. Ἰεζεκιήλ, Ὀλύμπου κ. Δημήτριος, καὶ Τροπαίου κ. Πολύευκτος, Μέλη τοῦ Ἐνδεκαμότατου Μικτοῦ Συμβουλίου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς, οἱ κανονικοὶ Ἀντιπρόσωποι 96 Ἑλληνικῶν Ὀρθοδόξων Κοινοτήτων αὐτῆς, ἐν ὅλῳ 139, ἤτοι 70 κληρικοὶ καὶ 69 λαϊκοί, ὁ Διευθυντὴς Παιδείας καὶ Ἑλληνικῶν Γραμμάτων τῆς Ἱ. Ἀρχιεπισκοπῆς Καθηγητὴς κ. Φίλιππος Ἐμμανουήλ, ὁ Διευθυντὴς τοῦ Τμήματος Κατηχητικῶν Καθηγητὴς κ. Ξενοφῶν Διαμαντόπουλος, οἱ ἀντιπρόσωποι τῶν Διοικησκαλικῶν Συλλόγων: Νέας Ἀγγλίας Καθηγ. κ. Πέτρος Μουτεβελῆς, καὶ Σικάγου Κα Ἰφιγένεια Κορογιάννη, καὶ ὁ Ὕπατος Πρόεδρος τῆς Ὀργανώσεως A.H.E.P.A. κ. Κωνστ. Βερίνης. Παρηκολούθησαν τὰς ἐργασίας τῆς Συνελεύσεως ὁ Σεβ. Μητροπολίτης Ἠλείας κ. Γερμανός, ὁ Πρωτοσυγκελλεύων Πανοσ. Ἀρχιμ. κ. Νεόφυτος, ἡ Κα Μίνα Ἰωαννίδου, ἀντιπρόσωπος τοῦ «Ἐθνικοῦ Κήρυκος», ὁ Διευθυντὴς τοῦ «Ὀρθοδόξου Παρατηρητοῦ» κ. Β. Γ. Βασιλειάδης, καὶ πλεῖστοι ἄλλοι Ὁμογενεῖς.

Λόγῳ ἀδιαθεσίας τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου, καὶ ἐντολῇ Αὐτοῦ, κατὰ τὰς ἑπομένας συνεδρίας τῆς Κληρικολαϊκῆς Συνελεύσεως καθήκοντα Προεδρεύοντος ἐξετέλεσεν ὁ ἐκ τῶν Νομικῶν Συμβούλων τῆς Ἀρχιεπισκοπῆς καὶ Μέλος τοῦ Μικτοῦ Συμβουλίου αὐτῆς, Δικηγόρος κ. Π. Κουρίδης, καθήκοντα δὲ Ἀντιπροέδρου ὁ κ. Ἠλίας Μανιάτης.

Ἅμα τῇ ἐνάρξει τῶν ἐργασιῶν τῆς Συνελεύσεως, ἀνεγνώσθη σεπτὸν Πατριαρχικὸν Μήνυμα τῆς Α.Θ. Παναγιότητος τοῦ Οἰκουμενικοῦ Πατριάρχου κ.κ. Ἀθηναγόρου, πρὸς τὸν Ὁποῖον ὑπεβλήθησαν τηλεγραφικῶς τὰ σέβη καὶ αἱ εὐχαριστίαι τῆς Συνελεύσεως. Ἀνάλογα τηλεγραφήματα ἀπεστάλησαν ἐπίσης πρὸς τὴν Α.Ε. τὸν Πρόεδρον τῶν Ἡνωμένων Πολιτειῶν κ. Ντουάϊτ Ἀΐζενχάουερ καὶ τὴν Α.Μ. τὸν Βασιλέα Παῦλον. Ἀνεγνώσθη ἐπιστολὴ τοῦ Ἐξοχ. Γ. Μελᾶ, Πρεσβευτοῦ τῆς Ἑλλάδος ἐν Οὐασιγκτῶνι. Ἀνεγνώσθησαν ἐπίσης συγχαρητήρια τηλεγραφήματα τοῦ «Παγκοσμίου Συμβουλίου Ἐκκλησιῶν» καὶ πολλῶν ἄλλων μεγάλων Ὀργανώσεων, προσωπικοτήτων κλπ. ἐπὶ τῇ ἐνάρξει τῶν ἐργασιῶν τῆς Συνελεύσεως.

Ὁ Σεβασμ. Ἀρχιεπίσκοπος ἀνέγνωσεν ἐκτενῆ καὶ ἐμπεριστατωμένην ἔκθεσιν, ἀναλύουσαν καὶ ἐκθέτουσαν ὅλην τὴν δρᾶσιν τῆς Ἀρχιεπισκοπῆς καὶ τὴν ἐπιτελεσθεῖσαν προαγωγὴν τοῦ ἔργου τῆς Ἐκκλησίας, ἀπὸ τῆς συγκλήσεως τῆς 13ης Κληρικολαϊκῆς Συνελεύσεως, 1956, μέχρι σήμερον.

Προσωπικῶς παραστάντες ἐπὶ τῇ ἐνάρξει τῶν ἐργασιῶν τῆς Συνελεύσεως ταύτης, ὡμίλησαν ἀπὸ τοῦ βήματος αὐτῆς ὁ Κυβερνήτης τῆς Πολιτείας Γιούτα Ἐντιμ. κ. Τζὼρτζ Λ. Κλάϋδ, καὶ ὁ ἔνθερμος φιλέλλην Δήμαρχος τῆς πόλεως Σὼλτ Λέηκ Σίτυ Ἐντιμ. κ. Ἄντιελ Φ. Στιούαρτ, ἐξάραντες τὸ ἐν Γιούτᾳ Ἑλληνικὸν στοιχεῖον, τὸν Ἑλληνισμὸν ἐν γένει καὶ τὴν Ὀρθόδοξον Ἐκκλησίαν. Ὁ Δήμαρχος κ. Στιούαρτ ἐνεχείρισεν εἰς τὴν Α.Σ. τὸν Ἀρχιεπίσκοπον κ. Μιχαὴλ τὴν χρυσῆν κλεῖδα τῆς πόλεως Σὼλτ Λέηκ Σίτυ, προσφωνήσας Αὐτὸν θερμότατα.

Κατὰ τὸ ἐπίσημον δεῖπνον τῆς 3ης Ἰουλίου, ὡμίλησαν ὁ Σεβασμ. Ἀρχιεπίσκοπος κ. Μιχαὴλ καὶ ὁ Ἐξοχ. Χάουαρντ Χάϋλ, βοηθὸς τοῦ Προέδρου τῶν Ἡνωμένων Πολιτειῶν. Κατ' αὐτό, ὁ Σεβασμ. Ἀρχιεπίσκοπος ἀπένειμεν εἰς μὲν τὸν κ. Ἠλίαν Στράκην τὸ χρυσοῦν μετάλλιον τῆς Ἀρχιεπισκοπῆς διὰ τὰς μεγάλας δωρεὰς καὶ ὑπηρεσίας αὐτοῦ πρὸς τὴν Κοινότητά του, τῆς Ἁγίας Τριάδος Σὼλτ Λέηκ Σίτυ, εἰς δὲ τὸν κ. Πιὲρ ΝτηΜέτς, καὶ τὸ ὡς ἄνω χρυσοῦν μετάλλιον τῆς Ἀρχιεπισκοπῆς διὰ τὰς μεγάλας αὐτοῦ δωρεὰς πρὸς τὴν Κοινότητα καὶ τὸν Ἱερὸν Ναὸν τῶν Ἁγίων Κωνσταντίνου καὶ Ἑλένης Σικάγου, καὶ τὸν χρυσοῦν Σταυρὸν τοῦ Τάγματος τῶν Ἱπποτῶν τοῦ

Ἁγίου Ἀποστόλου Ἀνδρέου, τοῦ Οἰκουμενικοῦ Πατριαρχείου, διὰ τὴν νέαν αὐτοῦ ἐκ πέντε χιλιάδων δολλαρίων εὐλαβῆ καὶ γενναίαν δωρεὰν ($5,000.00) πρὸς τὸ Σεπτὸν Οἰκουμενικὸν Πατριαρχεῖον.

Ὁ κ. Π. Κουρίδης ἔδωκε λαμπρὰν διάλεξιν περὶ τοῦ Οἰκουμενικοῦ Πατριαρχείου, προκαλέσασαν ζωηρότατον ἐνδιαφέρον καὶ θερμοτάτας ἐκδηλώσεις ὑπὲρ τοῦ Σεπτοῦ τῆς Ὀρθοδοξίας Κέντρου.

Ὁ κ. Χ. Ραφαὴλ ἀνέγνωσε λίαν ἐνδιαφέρουσαν ἔκθεσιν περὶ τοῦ "National Council of Churches of Christ in the United States of America," τοῦ ὁποίου μέλος τυγχάνει καὶ ἡ Ἑλληνικὴ Ἀρχιεπισκοπὴ Ἀμερικῆς.

Εἰς τὸν Αἰδ. Σταῦρον Κατσάρην, Ἱερατικῶς Προϊστάμενον τῆς Κοινότητος Ἁγίας Τριάδος Σὼλτ Λέηκ Σίτυ, ὁ Σεβασμ. Ἀρχιεπίσκοπος ἀπένειμε τὸ ὀφφίκιον τοῦ Οἰκονόμου διὰ τὴν εὔορκον αὐτοῦ ὑπηρεσίαν καὶ τὰς πρὸς τὴν Κοινότητα καὶ τὴν Ἐκκλησίαν ὑπηρεσίας του.

Κατὰ τὰς δύο τελευταίας ἡμέρας τῆς Συνελεύσεως ἀναγνωσθεισῶν τῶν ἐκθέσεων τῶν οἰκείων ὀκτὼ Ἐπιτροπῶν, ἤτοι ἐπὶ τῶν 1) Διοικητικῶν, 2) Οἰκονομικῶν, 3) Παιδείας καὶ Ἑλληνικῶν Γραμμάτων, 4) Κατηχητικῶν, 5) Νεολαίας καὶ Φιλανθρωπίας, 6) Μικτοῦ Συμβουλίου, 7) Προσεχοῦς 15ης Ἐκκλησιαστικῆς Συνελεύσεως, καὶ 8) Ψηφισμάτων, καὶ γενομένων διεξοδικῶν συζητήσεων ἐν πνεύματι ἀμοιβαίας κατανοήσεως καὶ ἀναμετρήσεως τῶν ἀναγκῶν τῆς Ὁμογενείας καὶ τῆς Ἐκκλησίας, ἐλήφθησαν αἱ δέουσαι ἀποφάσεις.

Τὸ Ἐντιμότατον Μικτὸν Συμβούλιον τῆς Ἀρχιεπισκοπῆς συνεδρίασε τὴν 29ην Ἰουνίου, τὴν δὲ 4ην Ἰουλίου γενομένης ἐκλογῆς καὶ ἀνασυγκροτήσεως αὐτοῦ ὑπὸ τῆς Συνελεύσεως, ἤρξατο ἡ νέα διετὴς θητεία τοῦ Ἀνωτάτου τούτου Ἐκτελεστικοῦ Σώματος τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς.

Ἐκ παραλλήλου πρὸς τὰς ἐργασίας τῆς Συνελεύσεως ταύτης, εἶχε τὴν Γενικὴν αὐτῆς Συνέλευσιν ἡ Φιλόπτωχος Ἀδελφότης τῆς Ἀρχιεπισκοπῆς Ἀμερικῆς Βορείου καὶ Νοτίου, ὑπὸ τὴν προεδρείαν τῆς Κας Χαρικλείας Μαλάμου, μὲ Ἐκτελεστικὴν Γραμματέα τὴν Καν Δέσποιναν Βραχοπούλου. Συμμετέσχον 60 Ἀντιπρόσωποι 46 Φιλοπτώχων Τμημάτων, παρέστησαν δὲ καὶ πλεῖσται ἐπισκέπτριαι ἐκ διαφόρων Κοινοτήτων τῆς Ἀρχιεπισκοπῆς. Αἱ ἀποφάσεις τῆς Συνελεύσεως Φιλοπτώχων θὰ δημοσιευθοῦν παρὰ τοῦ ἁρμοδίου Γραφείου.

Αἱ ἀποφάσεις, τὰ ψηφίσματα καὶ τὰ ἀποτελέσματα τῶν ἐκλογῶν μελῶν τοῦ Ἐντιμοτάτου Μικτοῦ Συμβουλίου τῆς Ἀρχιεπισκοπῆς θὰ δημοσιευθῶσιν ἐντὸς ὀλίγου καὶ θὰ ἀποσταλῶσιν, ὑπὸ μορφὴν εἰδικοῦ τεύχους, πρὸς ἁπάσας τὰς Ἐπισκοπικὰς Περιφερείας, τὰς Κοινότητας καὶ τοὺς εὐλαβεστάτους Ἱερεῖς τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς Βορείου καὶ Νοτίου, ὡς καὶ πρὸς τὸν Ἑλληνοαμερικανικὸν Τύπον.

Ἡ προσεχὴς 15η Ἐκκλησιαστικὴ Συνέλευσις, ψήφῳ καὶ ἀποφάσει τῆς 14ης Ἐκκλησιαστικῆς τοιαύτης, θὰ συνέλθῃ ἐν τῇ πόλει τοῦ Buffalo, New York, τὸ Θέρος τοῦ 1960, κατόπιν προτάσεως τοῦ Αἰδεσ. Ἱερατικῶς Προϊσταμένου τῆς αὐτόθι Ἑλληνορθοδόξου Κοινότητος τῆς Ἁγίας Τριάδος Αἰδεσ. κ. Ἰωάννη Ε. Πάλλα, καὶ τοῦ Ἐντιμ. Διοικητικοῦ Συμβουλίου ταύτης, καὶ κατόπιν προσκλήσεως τοῦ Δημάρχου τ Μπώφφαλο Ἐντιμ. κ. Φράγκ Σεντίτα.

Ἐπὶ τῇ λήξει τῶν ἐργασιῶν τῆς 14ης Ἐκκλησιαστικῆς Συνελεύσεως, ὁ Σεβασμ. Ἀρχιεπίσκοπος Ἀμερικῆς κ.κ. Μιχαὴλ ἀπέστειλε συγχαρητήριον καὶ χαριστήριον ἐπιστολὴν πρὸς τοὺς εὐλαβεστάτους Ἱερεῖς τῆς Ἁγίας Τριάδος Σὼλτ Λέηκ Σίτυ, τὸν κ. Ἰωάννην Ε. Παπανικολάου, Τσαίρμαν, καὶ τὰ λοιπὰ Μέλη τῆς Διοργανωτικῆς Ἐπιτροπῆς καὶ τὸν Πρόεδρον τῆς Κοινότητος Σὼλτ Λέηκ Σίτυ, Καθηγητὴν τοῦ Πανεπιστημίου Γιούτας κ. Βασίλειον Δ. Κοκορίνην, κ τοὺς συνεργάτας αὐτῶν, διὰ τὰς λαμπρὰς καὶ ἀπτελεσματικὰς προσπαθείας αὐτῶν ὑπὲρ τῆς πλήρο ἐπιτυχίας τῆς 14ης Ἐκκλησιαστικῆς Συνελεύσεως.

Ἡ Συνέλευσις, ἐπὶ τῇ λήξει τῶν ἐργασιῶν αὐτῆ ἐξέδωκεν ἐπίσημον Ἀνακοίνωσιν, διὰ τῆς ὁποίας ἐ φράζει τὸν βαθύτατον σεβασμὸν καὶ τὴν ἄκραν νομ τάγειαν αὐτῆς πρὸς τὸ Πάνσεπτον Οἰκουμενικὸν Πα τριαρχεῖον, διαβιβάζει τὰς εὐχὰς αὐτῆς ὑπὲρ τ ὑγείας καὶ ἐνδυναμώσεως τοῦ Προέδρου ἡμῶν Ντο άϊτ Ἀϊζενχάουερ, προσκαλεῖ εἰς ἀδελφικὴν συνεργ σίαν πάντας τοὺς Ἀμερικανοὺς ἐπὶ ἐθνικῶν καὶ κ νωνικῶν ζητημάτων, ποιεῖται ἔκκλησιν πρὸς ἅπαντα τοὺς Χριστιανοὺς τῆς Ἀμερικῆς, ὅπως ἀπέχουν τ θρησκευτικοῦ μεταξὺ αὐτῶν προσηλυτισμοῦ, καταδ κάζει τὸν ἄθεον καὶ ὑλιστικὸν Κομμουνισμόν, δέετ ὑπὲρ ἀπελευθερώσεως τῶν ὑπὸ τὸ πέλμα τούτου κ ταδυναστευομένων λαῶν, ποιεῖται ἔκκλησιν πρὸς τ Ὀρθόδοξον Νεολαίαν μας, ὅπως, πιστὴ εἰς τὰς Ὀρ θοδόξους Παραδόσεις, μείνῃ μακρὰν τοῦ ὑλιστικ φρονήματος καὶ τῆς θρησκευτικῆς ἀδιαφορίας, κ ἀπευθύνει ἀδελφικὸν χαιρετισμὸν πρὸς ἅπαντας γ νικῶς τοὺς Ἀμερικανοὺς πολίτας, ἀνεξαρτήτως θρ σκεύματος καὶ φυλετικῆς καταγωγῆς.

Ἐκ τῆς Γραμματείας τῶν Πρακτικῶν τῆ 14ης Ἐκκλησιαστικῆς Συνελεύσεως.
Ὁ Α΄. Γραμματεὺς
ΒΑΣΙΛΕΙΟΣ Γ. ΒΑΣΙΛΕΙΑΔΗΣ, Δ.Ο.Θ.

## Η ΠΑΝΗΓΥΡΙΣ ΤΟΥ ΤΙΜΙΟΥ ΣΤΑΥΡΟΥ

ΤΗΝ 21ην τοῦ παρόντος μηνὸς ἑορτάζομεν, ὅπω καὶ κατ' ἔτος, εἰς τὸ Asbury Park, N. J., τὴν μεγάλη ἑορτὴν καὶ πανήγυριν τῆς ὑψώσεως τοῦ Τιμίου κα Ζωοποιοῦ Σταυροῦ. Εἶναι μία ἐξαιρετικὴ εὐκαιρία ἡ ἑορτὴ αὕτη τῆς ἐμφανίσεως τῆς Ἑλληνικῆς μας Ὀρ θοδόξου Ἐκκλησίας εἰς τὴν πόλιν ἐκείνην τὴν ὡραί αν, τὴν παραθαλασσίαν, τὴν ὑγιεινήν, ποὺ τὴν ἐπι σκέπτονται χιλιάδες πολλαὶ Ἀμερικανῶν ἀδελφῶν μας πρὸς ἀνάπαυσιν καὶ ἀνάκτησιν δυνάμεων. Ἔχου διὰ τοῦτο καθῆκον χάριν τοῦ γοήτρου τῆς Ἐκκλησί ας μας εἰς τὴν χώραν ταύτην τῆς ἐλευθερίας καὶ τῆς ἀληθινῆς Δημοκρατίας, ὅλοι οἱ Ἑλληνορθόδοξοι τῆς μείζονος Νέας Ὑόρκης καὶ τῆς Νέας Ἱερσέης, νὰ παρευρεθοῦν εἰς τὴν ἑορτὴν ταύτην τῆς Ὑψώσεως τοῦ Τιμίου Σταυροῦ. Ἂς θεωρηθῇ ἡ ἐκδρομὴ εἰς Ἀσμπουρυ Πὰρκ τὴν 21ην Σεπτεμβρίου καὶ ὡς καθῆκον πρὸς τὴν Ἐκκλησίαν.

# A Report to the 14th Biennial Congress

*By PETER T. KOURIDES*
*General Counsel to the Greek Archdiocese*

[This report was delivered at the luncheon session of July 2, 1958 at the Alpine Rose Lodge in Brighton, Utah and is printed herewith because of the request therefor by the delegates to the said congress.]

Your Eminence, Your Graces, Reverend Clergy, My Fellow Delegates:

As general counsel for the Archdiocese it has become customary for me to review for you at one of the luncheon sessions of our biennial congresses the legal problems that have confronted us during the preceeding two year period. Fortunately, since we last met in Washington the legal matters affecting our church have been so negligible that very little could be said thereon. Accordingly and with your kind indulgence, I have taken the liberty of reviewing as well some of the important issues facing our church and its future in America.

I

As I have previously reported to you New York State in 1943 approved an amendment to its Religious Corporation Law which provided a method of incorporation for our Greek Orthodox churches and which required as a condition precedent to such incorporation the written consent thereto of our Archbishop or the Bishop in whose diocese such church will be situated. This New York statute was the first legislative enactment affecting our church in this country. Wisconsin, Massachusetts, Louisiana, Indiana, New Hampshire and West Virginia have also approved similar legislation so that there are now seven states which specifically provide for the incorporation of our churches and communities. Since 1955 practically no effort has been made to obtain the approval of this type of statute in other states.

II

A more popular approach to this legislative problem has been the passage of resolutions by various states granting major faith status to our church. Such resolutions usually take the form of directing that all references to the major faiths, which were theretofore limited to Protestant, Catholic and Jewish, hereinafter include the Greek Orthodox as well. There are now eighteen states that have adopted such resolutions. These are California, Connecticut, Delaware, Florida, Georgia, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nevada, New Jersey, Ohio, Pennsylvania, Rhode Island, South Carolina and Texas.

As a result of this concerted effort of the Archdiocese and our people, we now have twenty-five states which have adopted either the uniform incorporation act or the major faith resolution.

III

In connection with our continuing struggle to obtain recognition for our church as a major spiritual force in America, the invitation to Archbishop Michael to deliver the opening prayer at the inauguration of President Eisenhower for a second term was a most welcome development. With all television networks covering the inaugural ceremonies it was estimated that nearly one hundred million Americans saw our Archbishop invoking the blessings of God upon the President.

Similarly, our church was honored recently when Rev. Leonidas C. Contos, the Dean of St. Sophia's Cathedral in Los Angeles, was included in a delegation of five American clergymen selected by the National Conference of Christians and Jews which left three weeks ago on a visit to Russia and the countries behind the Iron Curtain. The chairman of this delegation was the nationally prominent Rev. John Sutherland Bonnell of the Fifth Avenue Presbyterian Church in New York City.

And finally, the ultimate recognition of our church as a major spiritual force in this country occurred in Washington during our last biennial congress when President and Mrs. Eisenhower participated not only in the dedicatory ceremonies of St. Sophia's Cathedral in the nation's capital but actually joined us in worshipping therein, Vice-President Nixon spoke at one of our convention sessions and Secretary of State John Foster Dulles addressed our banquet. What greater tribute could be paid to any church than to have the nation's three highest ranking officials participate in its convention! I know of no other religious conclave in the history of the United States that has been so signally honored by the attendance at its functions of the President, the Vice-President and the Secretary of State.

IV

I think that it will be conceded by all that the Dekadollarion has literally salvaged our church in America. As a result of the Dekadollarion our Archdiocese is able to function effectively. For the first time in the fiscal year that closed on December 31, 1957 the Archdiocese collected more than half a million dollars and to be exact $524,635.16. Since 1951, when we collected $366,570.66, there has been a steady gradual increase so that in 1957 we received nearly 50% more than the amount that was realized six years ago. In other words, there has been an average increase of about 8% a year in the amount collected from the Dekadollarion since its inception.

Despite this phenomenal growth, I personally will not be satisfied unless and until we receive a million dollars annually from this source. If all our communities cooperate, I am certain that this could be achieved within the next fiscal year for reliable information indicates that our 375 communities have on their books very close to one hundred thousand members.

Unfortunately, there are some communities that make no effort to collect the Dekadollarion and even more incredible, there are a few communities that collect the same but do not remit it to the Archdiocese. Both of these situations are intolerable and must be promptly remedied. In the first instance, such communities refuse to abide by the mandates of our biennial congresses to which they are legally bound and to which all of the rest of the communities fully comply. In the second instance, it is criminal for these communities to collect the Dekadollarion for the Archdiocese and then not to remit it. Imagine the example and precedent that this sets for our younger generation to follow! I can only say that it is a devastating shame on those communal leaders who are guilty of such practices. In any event, the time has come when disciplinary action must be taken against such communities in fairness to those which do their part and more. It is not morally right for these delinquent communities to reap the benefits of our church and its affiliated organizations without contributing their allotted shares for their support and maintenance.

I believe that this situation could be further remedied if complete responsibility were placed on the priest of each community to personally make certain that the Dekadollarion is not only fully collected but promptly remitted as well to the Archdiocese. I do not believe that this will be construed as an imposition on our clergy for they owe so much to our Archdiocese. This is but a small recompense for the theological training, unswerving support, lucrative parish assignments, substantial annual pension contributions and many other benefits which they have received from the Archdiocese.

I have the feeling, therefore, that in such delinquent communities if the priests tactfully press the issue and they are then fully supported by the Bishops of their dioceses and the Archbishop, these recalcitrant communities will have no alternative but to collect the Dekadollarion and promptly remit it to the Archdiocese. If you believe that our church in America has now come of age, then you must make certain that each community meets fully all of its obligations to the Archdiocese, including the collection of the Dekadollarion and the prompt remittance thereof.

I do hope that we shall ultimately reach the stage where the Archdiocese will automatically receive from every community $10.00 annually for each of its members in good standing and the Dekadollarion will actually become an inseparable and integral part of the annual dues paid by a Greek Orthodox to his community in the same manner as in national fraternal organizations in which each local chapter remits to national headquarters a fixed annual per capita tax for each member of record in good standing. Legislation in this direction will be proposed to you this week in a resolution directing that the Dekadollarion must be paid by each community member irrespective of age or sex instead of by only the head of a family as heretofore. This resolution will also provide that multiple membership in more than one community will require the payment of the Dekadollarion in each additional community to which such person belongs. I feel certain that with the passage of this resolution and the complete cooperation of all our communities in its enforcement and in the collection and remittance of the Dekadollarion our Archdiocese will have received for the fiscal year ending December 31, 1959 the sum of one million dollars.

V

Our church has much at stake in i Theological Seminary in Brooklin Massachusetts for it has become ou sole source for the preparation an training of our clergy. That it ha done a magnificent job is fully estab lished by the fact that our communitie are absorbing these young clergymen a a faster rate than we can produce them At the outset our objective had to b wholly quantitative. We had to get ou as fast as we could the greatest numbe possible in order to meet our imme diate requirements. Even today we stil have communities to which we have no available priests to assign. In abou five years we shall probably have me the quantitative demands of our church It is necessary, therefore, to start se riously thinking at once about the qual itative requirements of our priests fo I am certain that you will all agree that a church is no better than its clergy. It is only properly educated and trained clergymen who will give to our church the position that it desires in the religious life of America. It becomes essential, therefore, to reappraise carefully the administration, curriculum and physical plant of our Theological Seminary in order that we may have an even better educated clergyman graduated therefrom in the years to come.

Educationally every effort should be made to broaden the cultural perspectives of its students. Advantage should be taken of the proximity of the Harvard Divinity School to use members of that distinguished faculty as lecturers on non-sectarian general subjects. I am certain that this could be somehow arranged to the great profit of our Theological Seminary and its student body.

VI

The liberal Canadian immigration policy, which has resulted in the admission of an ever increasing number of Greek immigrants into Canada during the past seven years, makes it necessary for our church to carefully reappraise its position in Canada.

Though there were but five Greek communities in Canada in 1951, we

w have thirteen communities with o more at Windsor and Calgary in e process of organization. Conserva- e statistics disclose that there are w more than fifty thousand Greeks Canada of whom nearly one-half rived within the last seven years. ontreal and Toronto each have more an ten thousand Greeks.

The phenomenal growth of our peo- e in Canada necessitates the establish- ent of a Canadian Diocese with its wn Auxiliary Bishop in order to bet- r service the growing religious and ducational needs of our people in anada.

VII

His Holiness refers to the World ouncil of Churches as "our saviours." s a result of these developments the es that bind our church to the World ouncil of Churches are now the rongest in history. His Holiness has ppointed His Grace, Jacovos, the Metropolitan of Melite, who has served s Dean of the Boston Cathedral for any years, as the permanent repre- entative of the Eastern Orthodox Church on the World Council of Churches and stationed him at Geneva. His Grace is doing such a commend- ble job at this most important liaison ssignment that the World Council of Churches has now become the cham- pion and defender of the Ecumenical Patriarchate and its most ardent sup- porter in its determination to remain in Istanbul irrespective of consequences.

VIII

The strengthening of the ties of our Ecumenical Patriarchate with the World Council of Churches makes it necessary for our church in the United States to become as closely bound as possible to the National Council of Churches of Christ, which is the Amer- ican participating agency in the World Council of Churches. In view of the developments in Istanbul it is no longer enough to merely have membership in the National Council of Churches of Christ. The time has now come when our membership must be a most active one in all its varied programs. We must in addition meet our share of the financial obligations of the National Council of Churches of Christ so that we may become full partners in this movement. Our ablest clergymen and laymen should be designated as our representatives to the National Council of Churches of Christ and it should be mandatory upon them to attend all its sessions. It would be fitting that all important meetings should be attended by His Eminence, the Archbishop, in order that we may demonstrate to the National Council of Churches of Christ our complete solidarity with it. Frankly, we have nothing to lose and much to gain by thorough cooperation in this great spiritual movement. Our younger generation is much impressed when it reads on the front pages of the New York Times the report of meetings of the National Council of Churches of Christ and finds mention therein of the participation of the Greek Orthodox Church. Our younger generation will be even more pleased if it sees in such reports quotations from intelligently prepared statements of our representatives or the text of remarks made by our Archbishop.

I want to refer here to our participation last summer in the National Radio Pulpit Program, which the Broadcasting and Film Commission of the National Churches of Christ presented over the National Broadcasting Company. I was proud to hear the twelve distinguished sermons that Rev. Leonidas Contos made from Los Angeles. Untold millions heard these sermons and they reflected unbounded credit and good will for our church. A million dollars could not have purchased for us the prestige that our church acquired therefrom. Every effort should be made to continue our participation in the National Radio Pulpit Program irrespective of cost.

IX

Finally, I am happy to advise you that the Archdiocese during the two year interval since my last report to you was not involved in any litigation whatsoever and to my knowledge not one of our 375 communities had dif-

*(Continued on page 274)*

## ΕΛΛ. ΣΧΟΛΕΙΑ ΚΑΤΑ ΤΟ 1957-58

'Από τὴν "Εκθεσιν τοῦ Γραφείου Παιδείας σχετικῶς μὲ τὴν κίνησιν τῶν 'Ελληνικῶν Σχολείων κατὰ τὸ σχολικὸν ἔτος 1957-1958, παραλαμβάνομεν τὰ ἑξῆς:

'Εκτὸς τῶν δύο μεγάλων 'Ιδρυμάτων τῆς 'Ελληνικῆς 'Αρχιεπισκοπῆς 'Αμερικῆς, δηλαδὴ τῆς Θεολογικῆς Σχολῆς καὶ τῆς 'Ακαδημίας, εἰς τὰ ὁποῖα ἐφοίτησαν 206 μαθηταί, φοιτηταί, μαθήτριαι καὶ φοιτήτριαι καὶ ἐδίδαξαν 32 Καθηγηταὶ καὶ Διδάσκαλοι, ἐλειτούργησαν ἐννέα 'Ημερήσια 'Ελληνοαμερικανικὰ 'Εκπαιδευτήρια, τὰ ἑξῆς: Τὸ 'Ελληνοαμερικανικὸν 'Ινστιτοῦτον Bronx, N. Y., τὸ 'Ημερήσιον τοῦ Καθεδρικοῦ Ναοῦ Νέας 'Υόρκης, τὸ 'Ημερήσιον τοῦ 'Αγίου 'Ελευθερίου Νέας 'Υόρκης, τὸ 'Ημερήσιον τῆς 'Αστορίας, Νέας 'Υόρκης, τὸ 'Ημερήσιον τοῦ 'Αγίου 'Ανδρέου, Long Island, τὰ δύο 'Ημερήσια τοῦ Σικάγου «'Ο Πλάτων» καὶ «Κοραῆς», τὸ νεόκτιστον 'Ημερήσιον τῆς 'Αγίας Τριάδος, Lowell, Mass., καὶ τὸ 'Ημερήσιον 'Ελληνοκαναδικὸν ἐν Montreal, Canada. Εἰς τὰ ἐννέα αὐτὰ 'Ημερήσια ἐφοίτησαν 1.183 μαθηταὶ καὶ 999 μαθήτριαι. Τὸ ὅλον 2.182. Εἰς αὐτὰ ἐδίδαξαν 43 καθηγηταὶ καὶ διδάσκαλοι.

'Εκτὸς τῶν ἀνωτέρω, ἐλειτούργησαν 372 'Ελληνικὰ 'Απογευματινὰ Σχολεῖα, εἰς τὰ ὁποῖα ἐφοίτησαν 6.066 μαθηταὶ καὶ 6.217 μαθήτριαι. 'Εφοίτησαν εἰς 'Ελληνικὰ 'Εκπαιδευτήρια 14.771 'Ελληνικῆς καταγωγῆς παιδιά. Εἰς τὰ 372 'Απογευματινὰ Σχολεῖα ἐδίδαξαν 182 Κληρικοὶ διδάσκαλοι, 82 Λαϊκοὶ διδάσκαλοι καὶ 154 διδασκάλισσαι, τὸ ὅλον 436. Εἰς κάθε διδάσκοντα ἀντιστοιχοῦν 30 ἕως 32 παιδιά.

Τὰ 'Ελληνικὰ Σχολεῖα Lowell, Mass. ('Ημερήσιον), τῆς Astoria, N. Y. ('Ημερήσιον καὶ 'Απογευματινά), Gary, Ind., Bridgeport, Conn., Staten Island, Corona, Jamaica, Buffalo, Hempstead καὶ Troy τῆς Νέας 'Υόρκης, τὰ δύο Washington, D. C., Vallejio, Calif., Wilmington, Del., Brockton, Ipswich καὶ Fitchburg, Mass., Kalamazoo καὶ Ann Arbor, Mich., St. Louis ("Αγ. Νικόλαος), Concord καὶ Dover, N. H., Newark ("Αγιος Νικόλαος), Trenton, Paterson, Perth Amboy καὶ Orange, N. J., Charlotte καὶ Wilmington, N. C., Canton ("Αγιος Χαράλαμπος), Campbell καὶ Toledo, Ohio, Portland, Ore., Pittsburgh (Καθεδρικοῦ 'Αγ. Νικολάου), Salt Lake City, Utah καὶ Seattle, Wash. ('Αγ. Δημητρίου), ηὔξησαν τὸν ἀριθμὸν τῶν μαθητῶν των κατὰ τὸ σχολικὸν ἔτος 1957-1958.

# ORTHODOXY AND HELLENISM

The Fourteenth Ecclesiastical Clergy-Laity Congress of the Greek Orthodox Church of America was held at beautiful Salt Lake City from June 30 to July 5, with Archbishop Michael and the Bishops of the five Diocesan Districts presiding. Ninety-six of our communities were represented, with 75 priests and 70 lay delegates in attendance. AHEPA, GAPA, GOYA and other Greek-American organizations had special delegates, as did the Education and Sunday School Departments of the Archdiocese. Mr. Peter Kourides was named General Chairman of the Assembly by Archbishop Michael.

Among the more important resolutions passed by the Congress were the following:

The union of the Dekadollarion and the Community dues.

Provisions for membership and voting rights in more than one community, if the Dekadollarion and membership dues are also paid in communities other than the community of residence.

Eligibility for voting privileges in community elections if dues are paid in full up to election time.

The extension of the Sunday School publications program.

A Lenten week to be devoted to fund-raising activities for the Holy Cross Orthodox Theological School in Brookline, Massachusetts.

The promotion of Greek Orthodox missionary activities outside of the United States.

The founding of a Lay Order of Deaconesses to engage in Greek Orthodox charitable activities.

The continuation of aid to the Ecumenical Patriarchate of Constantinople and the Patriarchate of Jerusalem to alleviate the crisis which both are currently facing.

The Fifteenth Ecclesiastical Congress to be held in 1960 in Buffalo, New York.

▪

One of the highlights of the Fourteenth Ecclesiastical Congress was the reading of the message sent by His All-Holiness Athenagoras I, the Ecumenical Patriarch.

In his message Patriarch Athenagoras, who served as Archbishop of North and South America from 1931 to 1948, was especially concerned about our Greek-American Orthodox Youth. We quote here, in translation, his remarks about them:

*At the recent previous meetings of the Clergy-Laity Ecclesiastical Congresses, the question of language generally was a prime subject of discussion and decision. We believe that at this meeting, our thoughts should revolve primarily around our beloved younger generatio which has so well taken its place in Greek Orthodox li and in the social environment of America. Our young generation has distinguished itself not only in the se employed professions, but also in the higher public o fices, thus constituting an important segment of t great intellectual army of America, which was organize to lead the way to a new epoch with newly founded lan marks. The rapid development of life and the new r quirements of existence make it necessary for our young generation to be brought up and educated in a way th will enable them to survive intact in the whirlpool of lif and to hand down to posterity unaltered the two slabs o the Old Testament that were transmitted to us by ou Fathers.*

*Our ancestors devoutly and under the most difficul circumstances preserved our greatest traditions: our Or thodoxy and the sacred language of our Scriptures, whic constitute the basis and the foundation of our faith. T successfully perpetuate these traditions, the attention o all of us must be turned towards our younger generatio with especially kind attention, affection and magnanim ity. For this, no sacrifice is too great. Great and brav works always require a proportionately great materia expenditure. Under the enlightened guidance of you worthy and select arch-Shepherd, your Archbisho Michael, all of you, with exceptional cooperation, mus first and foremost make every effort and take every pre caution to help our educational institutions: our Sunda Schools, our day and afternoon Greek-American Schools St. Basil's Academy, and the Holy Cross Orthodox Theo logical School. Only thus will it be possible for us to have in America tried and tested teachers, and fully formed priests capable of effectively and fruitfully being equa to the manifold religious, ecclesiastical and other needs of our esteemed communicants.*

*Also, we must institute everywhere, and with great care, our church choirs. Nothing evokes a more beneficial reaction from the young and tender souls of our boys and girls than their participating in the doxology and prayers to the Almighty. The melodious harmonies of our younger generation choirs ring sweetly in our ears. And above everything else, the creating of Greek Orthodox families, in and of our Church, and blessed by it, will be the crowning glory of your efforts and sacrifices.*

▪

Representatives of the Moscow Patriarchate and of the World Council of Churches met at the Hotel des Pay-Bas in Utrecht, Holland, August 7-9. The Russian delegates

*(Continued on page 266)*

# A First Hand Account of the Conversion of Elliott Paul to Orthodoxy

[*In the May issue in this section we commented on the conversion of Elliott Paul and quoted the remarks of Rev. Constantine N. Dombalis of Richmond, Virginia.*

*We now interrupt our discussion of the various aspects of Orthodoxy which have appeared in these columns during the past two months to bring you a first-hand and vivid account of the conversion of Elliott Paul, recounted by the Very Rev. John A. Limberakis of the Church of the Annunciation of Providence, Rhode Island, in an article written especially for the Orthodox Observer entitled "The Last Days of Elliott H. Paul."*]

[For you who have experienced the excitement of such best sellers as "The Last Time I Saw Paris" (1942), "The Life and Death of a Spanish Town" (1937), and a host of other top-notch novels, screen plays and biographies; for you also, the countless friends of this spirited and brilliant author, be you in Paris, New York or Hollywood, this personal account of the closing days in the life of Elliott H. Paul is especially written.]

IT WAS Thursday afternoon, February 27, 1957, when the phone in my church study rang. I could hear my secretary, Miss Dorothy Georgeadys, responding from the outer office in her usually pleasant voice, "The Annunciation Church, good afternoon," and then after a pause, "It's for you, Father!"

Indeed, it was and the beginning perhaps of the most unforgettable experience of my life. As it turned out, I was to be the priest who was instrumental in making possible the fulfillment of a world-renowned author's fervent desire to become a member of the Greek Eastern Orthodox Church, and to terminate once and for all a long rebellious life which had set itself against Church and organized religion since the age of nine.

That afternoon, I conversed with the Reverend Frank S. Hall, the Protestant Chaplain assigned to the Veterans Administration Hospital in Providence. He said to me: "There is an elderly fellow up here by the name of Elliott Paul who wishes to join your Church. When he arrived here more than a month ago, he listed himself as an agnostic." As we ended our brief conversation, I assured the Chaplain that on my next visit to Davis Park, I would most assuredly include the new patient on my list of pastoral calls.

From that Thursday afternoon, nearly five days passed before I was able to visit the hospital — days which were undoubtedly very long for this life-long exponent of agnosticism now confined in a hospital room, suffering from arteriosclerosis and heart disease.

His figure was tired and bent, but quite imposing, if not dominating as I entered the hospital room on the 4th floor with black clerical case in hand. Here, I thought momentarily, was an elderly man, indeed much older than the number of years recorded on his ID Card on file in the chaplain's office. His pale, white, complexion was accentuated by his graying beard and his receding head of hair. He was frail and according to his physician, his state was weakening more rapidly during the last 48 hours. I tried hurriedly to survey this uncommon relationship. Alone in that hospital room were two personalities, a hitherto professed critic of the Church, an outspoken assailant of organized religion over the years, whose attitude undeniably served to influence the minds of countless others to rebel also against the Church; and one other person, a priest of Eastern Orthodoxy, whose visit he requested earlier. Here were two persons whose ideologies were mutually opposed to each other. I sensed, however, that we were to be one in thought and belief after a very brief period.

Elliott Paul turned abruptly to observe his intruder. "Father John is my name, Mr. Paul. Good afternoon," I said as cheerfully, but as firmly as I could under these precarious circumstances. After a brief verbal exchange which served to identify further his visitor, we embarked upon the subject of religion extensively.

Let me interject here that we of the Orthodox Faith maintain that the Church has, through almost twenty centuries, preserved the Divine Revelation of God in its original state. Personal interpretations or modifications have never been superimposed upon the eternal teachings of God as they are recorded in Sacred Tradition and Holy Scriptures, and as these were corroborated by the Ecumenical Councils in early Christianity. This is our official position, and history certainly attests to the facts.

Nevertheless, be that as it may. Was this the sudden realization underlining the psychological behavior of this man lying before me whose celebrated background was totally unknown to me at that day? Why had he instructed the Protestant chaplain to call an Orthodox priest? To dispell any doubt, let me say here and now that after spending a great deal of time with this literary giant, in the weeks that followed, indeed, Elliott H. Paul had a very personal acquaintance with the Eastern Orthodox Church, and was well versed in its historical origin.

Furthermore, he was acquainted with the administrative patterns, characteristics of both Eastern and Western Churches, and he had certain strong views regarding them. It became increasingly clear to me that his disposition with reference to our Church was friendly and most congenial.

"I want to become one of your people," he said in a soft, but deliberate tone of voice, looking squarely at me. I looked at him rather amazed and wondered for a moment. After I recovered, I retorted rather hesitantly, "Why is it, Mr. Paul, that while our American society is diffused by literally hundreds of Christian denominations and cults, you seek to be admitted into the Eastern Orthodox Church, a relatively new religious organization in this hemisphere? Then he countered slowly, "I have many Greek Orthodox friends whose faith and warmth appeal to me, and I want to be considered one of them." Then I responded, "Very well then, I will gather an appropriate selection of religious publications dealing with Orthodoxy, and will deliver them to you in several days. You may study these at your leisure and we shall go on from that point." Then in a robust and domineering voice, which could be heard throughout the hospital corridors of 4B, he sat upright and with astounding firmness, he said almost shouting: "There is no time. Don't you understand, I want to become one of your people! Please don't go!"

This was the turning point. It was not within my province to inhibit a man who so firmly professed his faith. I excused myself for a few moments, spoke with his physician, conversed with my bishop by telephone, and then requested the head nurse on duty to have the bed clothing changed, and to prepare Mr. Paul for the Sacrament of the Church. In the meantime, I returned to my Church to pick up the necessary ecclesiastical appointments and sacred vessels. Within the hour, I was back at the hospital ready to proceed with the religious ministrations of the Church. Because of his seriously ill condition, as reported by the hospital authorities and the attending physician, I had to make a fast decision. I was told that Mr. Paul could live six hours, six days or six months, as his name remained on the critical list. I, therefore, felt personally responsible. I could not allow him to pass away suddenly without receiving the Sacraments of Chrismation (Confirmation), Penance (Confession), and Eucharist (Holy Communion), merely to meet the academic requirements of religious instruction. The man, I felt, knew what he wanted and his disposition was adequately corroborated during our discussion.

Thank God that Elliott H. Paul, a friend and associate of literary leaders the world over, lived for five weeks thereafter, during which he frequently, if not nearly exclusively, spoke of God and Church, always opening and ending our discussions with prayer. This is the way he wanted it. He would say to me, "Father John, teach me to pray. I want to pray!" This went on three and f times a week.

To return to the historical sequence of this docum tary report, I was back in his hospital room accompan by my parish's teacher, Savvas Savvides, whom I brou to serve as a sponsor necessary for the Sacrament Chrismation.

There was no need for baptism, because Elliott Paul, in his early youth was raised in the Congregatio Church, a trinitarian faith, which baptizes its commu cants. This early baptism was recognized by my Chur and it was decided, therefore, to proceed with the Sac ment of Chrismation, in full knowledge of the New En land States' Diocesan Bishop, the Most Rev. Athenagor Kokkinakis, who one day later personally visited Mr. Pa to confer upon him his Episcopal Blessings.

Elliott Paul had been bathed now and clothed wi clean white garments during my short absence from t hospital, and we were ready to proceed. He sat by h bed observing the preliminary rudiments. I reached f my black cassock with its characteristic flowing sleev over which I balanced my lavender satin stole with t gold fringe at the bottom. The ritual began. "Blessed our God always now and ever and from all ages to a ages. Amen." After the Confession of Faith and the r peating after me of the Nicene-Constantinopolitan Cre of 325 and 381 A.D., "I believe in one God, Father A mighty, Maker of Heaven and Earth . . . ," I anointe him with the Sacramental Oils of Holy Chrism, makin the sign of the cross and saying the appropriate prayers highlighted with the words, "The seal of the gift of th Holy Spirit. Amen."

Throughout this and the two sacraments which ensue immediately, Mr. Paul watched me discreetly. Each tim I made the Sign of the Cross, according to the Eastern Orthodox tradition, using thumb, index and middle fin ger, symbolic of the Triune God, he too would bless him self. The man was most reverent and humble throughou the ceremonies, bowing his head now and then to meditate

The Sacrament of Penance was then read, followed by the Absolution Prayer and duly preceded by words of pastoral counsel. With profound humility he then re ceived Holy Communion in both consecrated species, as is customary in our Church, as I intoned the words, "The servant of God, Elliott, receives the Body and Blood of the Lord and Savior Jesus Christ, for the remission of sins and for eternal life." And then the words, "Of Thy Mystical Supper, O Son of God, accept me today as a communicant: for I will not speak of Thy Mystery to Thine enemies, neither, like Judas, will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom. Amen."

There followed a lull and then the old distinguished gentleman, born 68 years ago in Malden, Massachusetts,

*(Continued on page 266)*

# THE GUIDE FOR THE CHRISTIAN OF THE GREEK ORTHODOX CHURCH OF AMERICA---V

*By His Eminence ARCHBISHOP MICHAEL*

[*The first five installments of this treatise, which was translated into English by Mrs. Artemis Emmanuel of the Faculty of St. Basil's Academy, consisted of the Introduction, followed by the Holy Clergy and Vestments, and the Sacraments of Baptism, Chrismation, Holy Eucharist, and Confession. In this issue the Seven Sacraments are concluded with a discussion of Marriage and Holy Unction.*]

## THE SACRAMENT OF MARRIAGE

MARRIAGE, like Ordination and Holy Unction, is not a compulsory Sacrament. The Greek-Orthodox of America must know that marriage is valid only when it is performed by an Orthodox priest. Those who live together after only a civil ceremony are not in order with the Church. For this reason they are forbidden to take part in the Holy Sacraments of the Church.

No one is permitted to participate in the ecclesiastical administration of the Community if he or she is espoused by civil marriage alone. Also, in order to be considered truly divorced, the civil divorce of itself is not sufficient. After the civil decree for the divorce has been granted, the marriage must be also dissolved by the Church before the Spiritual Court of the Archdiocese.

Those who plan to be married must first make a mutual promise of engagement. In accordance with the canon law of the Orthodox Church, no religious service may be performed for the engagement. That is, it is not permissible for the priest to read the service of the "betrothal." This service will be read together with the service of the marriage on the day the sacrament itself is performed.

### Prohibited Marriages

A marriage cannot be performed between an Orthodox and a non-Christian unless the latter becomes a Christian of either the Orthodox or of an other Christian faith. In the latter case, the union is considered a "mixed marriage." The Orthodox Church, "by economy" (by special dispensation), permits the performance of mixed marriages. In such a case the priest must indicate that the children born of such a marriage must belong to the Orthodox Church.

Mixed marriages, as it has been said, are allowed only "by economy." Unfortunately, many dissatisfactory results often stem from such marriages. Only by avoiding the mixed marriage itself can these frequent mistakes be averted. All religious faiths have reached the conclusion that mixed marriages do not prosper, as a rule. For this reason, strictly speaking, they should preferably not take place.

A fourth marriage is forbidden to every Greek Orthodox, though the third marriage is considered valid. Only in the case when one of the previous marriages has been annulled, is the Greek-Orthodox allowed to contract a fourth religious marriage.

Marriage between blood relatives by direct line is prohibited. In the case of indirect kinship, marriage is prohibited for relatives including the fourth degree of kinship. First cousins may not marry. But one may marry the daughter of his first cousin because the blood-relationship is of the fifth degree.

Marriage between in-law relatives including the third degree is prohibited. Also, marriage of a blood-relative of one of the spouses with a blood-relative including the second degree of the other, is prohibited. This means that two brothers cannot marry two sisters. By extreme "economy," the Greek-Orthodox Church of America has allowed such marriages only if the Sacrament could be performed at the same time and place for both couples.

With respect to the spiritual relationship that is created by the Holy Sacrament of Baptism, the marriage between the godfather and his goddaughter or her mother is prohibited and vice versa, the godmother cannot be married to the godson or to his father or his son.

Marriage is prohibited for monks and nuns of every degree, in the Orthodox Church. Only the priests and the deacons may be married, but the Sacrament must have been performed, in all events, before ordination. The clergyman who becomes married after ordination is deposed in accordance with the divine and sacred laws of the Church, as specified by the Sixth Ecumenical Council.

For a marriage to be performed, a special license issued by the Archdiocese is required. This license is issued only after the priest who is to perform the Sacrament has submitted the necessary certificate by which it is proved that the parties to be married are free and able to do so. The priest who submits these certificates must ascertain whether the future groom and bride, as well as the best man, are in good order with reference to the dues of the Community Church and the Dekadollarion.

The wedding must, if at all possible, be performed in the Greek Community Church, however inconvenient that

*(Continued on page 265)*

# Why I Believe -- VII

*By The Rev. DEMETRIOS J. CONSTANTELOS*
Perth Amboy, New Jersey

*[The first six installments of "Why I Believe" discussed the challenge of religion, the awakening interest in religion as a characteristic of modern man, and the history, origins, definitions, meaning and purpose of religion.*

*Part VII now continues with the explanation and unity of religion and the uniqueness of Christianity.]*

## AN EXPLANATION OF RELIGIONS

SOME religions before Christ have offered a good service to their followers. It should be added, at this point, that some of those religions, as well as some existing today, represent fallacies of the human mind and reveal a distortion of the common root of all religions — the basic religious revelation by God to mankind. This is best illustrated by the multitude of religious faiths extant before the advent of Christ. These religions came into existence when man revolted against and disavowed true knowledge of the Creator, which had been previously revealed to man by God. All those different ancient and pagan religions were the expressions of the darkened sinful heart of man, and of his gropings for light.

The Apostle Paul gives an excellent account how men failed to retain the true knowledge and revelation of God and how they turned away from the true religion. "Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" and "even as they did not like to retain the knowledge of God, God gave them over to a reprobate mind."

All those old faiths retained but a partial revelation of the original truth; hence all were imperfect and liable to error. Thus religion was subject to a process of evolution and reinterpretation up to a certain time. As for the wide-spread and deep-seated resemblances between separate religions and faiths, such as love for one's enemy, prayer, regeneration, expectation of judgment, etc., these have psychological explanations; the resemblances are due, not to mutual copying, but to similar emotional reactions to the mystery of the world, the needs of human nature, and primarily to the fact that they spring from the same source. In fact, the uniformities discernible in religious beliefs, rites, and customs, indicate the unity of the religious consciousness of mankind.

## THE ESSENTIAL UNITY OF RELIGION

Monotheism was the original form of religion. Peop believed in one God and they were not idolaters. Idolat and the different religious forms appeared at a later tir when man sinned against God and the darkness of t human mind perverted the original truth of the revelati of God.

And this monotheism is not a teaching simply theologians and churchmen. Renowned theological scho ars the world over agree that monotheism was found ar is still being found among primitive races. Scholars t day also agree that innate knowledge, or revelation, is th key to the origin of the idea of God, of immortality, ar of the rites of prayer and sacrifice — that is, of religio in general.

Dr. Wilhelm Schmidt, founder of the anthropologic review "Anthropos" and Professor of Ethnology an Philology at the University of Vienna, concludes in h exhaustive work on the origin of the idea of God as fo lows: "The idea of God came by revelation, and th evidence, massed together, analyzed and sifted wit scholarly acumen, is altogether convincing." Thus we ma say that at the beginning God, with the other gifts He gav to man, gave him religion; that is to say, He gave hir not only a predisposition for reverence and piety, bu also a certain amount of religious knowledge, such as tha which He gave to the Hebrew people at the time of Mose and the Prophets. The standard principle *ex nihilo nihi fit* may be aptly applied in this case. Religion must neces sarily have a beginning since nothing is produced fron nothing, as the above motto implies. Man, independen of experience and knowledge, has a preconceived tendency to form religion. This inclination springs from the in nate idea of God which man has, as Descartes, who is the champion of this explanation, contends. That is, it be longs to the very nature of man to believe in and worshi God, and therefore, religion is not an arbitrary or arti ficial device or invention. It is the religious phenomenon which is present in the entire human race and as such it isolates and differentiates mankind from animals.

## THE UNIQUENESS OF CHRISTIANITY

So much religious knowledge was given to mankind as was required. But the time arrived when man became mature; when "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

*(Continued on page 266)*

# Η ΑΚΑΔΗΜΙΑ ΤΟΥ ΑΓ. ΒΑΣΙΛΕΙΟΥ

## Η ΑΠΟΝΟΜΗ ΤΩΝ ΠΤΥΧΙΩΝ ΕΙΣ ΤΑΣ ΕΦΕΤΕΙΝΑΣ ΑΠΟΦΟΙΤΟΥΣ ΑΥΤΗΣ
## Η ΑΝΕΓΕΡΣΙΣ ΚΤΙΡΙΟΥ ΟΡΦΑΝΟΤΡΟΦΕΙΟΥ ΑΡΡΕΝΩΝ ΥΠΟ ΤΗΣ «ΑΗΕΡΑ»

ΕΚΑ ΚΑΙ ΕΞ νέαι Ἑστιάδες, Ἱέρειαι τῶν Ἐθνικοθρησκευτικῶν μας παραδόσεων, 16 νέαι ἀπόστολοι τοῦ Διδασκαλικοῦ Κολλεγίου τῆς Ἀκαδημίας Ἁγίου Βασιλείου, ἐν Γκάρρισον, Νέας Ὑόρκης, προσετέθησαν ἐφέτος εἰς τὰς 90 μέχρι σήμερον ἀποστόλους αὐτῆς. Εἶναι ἡ μεγαλειτέρα μέχρι σήμερον σειρὰ ἀποφοίτων. Ἀλλὰ καὶ ἡ Ἐπιβλητικὴ τελετὴ τῆς ἀπονομῆς τῶν πτυχίων εἰς αὐτάς, τὴν Κυριακήν, 1ην Ἰουνίου, ἦτο ἀπὸ τὰς λαμπροτέρας. Ἡ παρουσία τοῦ ἀειμνήστου Ἀρχιεπισκόπου Ἀμερικῆς κυροῦ Μιχαήλ, πλείστων ἄλλων Κληρικῶν, καὶ χιλιάδων φιλορθοδόξων, ἐλάμπρυνε τὴν ἐξαιρετικὴν ἐκείνην τελετήν.

Μετὰ τὴν Θείαν Λειτουργίαν, προεξάρχοντος τοῦ Σεβ. Ἀρχιεπισκόπου, ἐτελέσθη ἁγιασμὸς ἐπὶ τῇ ἐνάρξει τῆς δαπάνης τῆς μεγάλης Ὀργανώσεως ΑΧΕΠΑ πρὸς ἀνέγερσιν τοῦ κτιρίου Ὀρφανοτροφείου Ἀρρένων, τὸ μέρους τῆς ὁποίας παρέστη ὁ Ὕπατος Πρόεδρος τῆς κ. Κωνσταντῖνος Βερίνης καὶ πλεῖστα μέλη τῆς «Ἀχέπα» καὶ τῆς ἐξ αὐτῆς προελθούσης Ὀργανώσεως «Θυγατέρων τῆς Πηνελόπης», ἀπηύθυνε δὲ χαιρετισμὸν τῆς «Ἀχέπα» ὁ Πρόεδρος τῆς Ἐπιτροπῆς τοῦ Ταμείου τῆς Ἀχέπα ὑπὲρ τοῦ Ὀρφανοτροφείου, κ. Γεώργιος Ε. Λούκας.

Τὰ κύρια σημεῖα τῆς λαμπρᾶς σχολικῆς τελετῆς, ἡ ὁποία ἐπηκολούθησεν, εἶναι: Ἡ εἰσήγησις τοῦ Διευθυντοῦ Παιδείας καὶ Ἑλληνικῶν Γραμμάτων Καθηγητοῦ κ. Φιλίππου Ἐμμανουήλ, οἱ λόγοι τοῦ Διευθυντοῦ τῆς Ἀκαδημίας κ. Ξενοφῶντος Διαμαντοπούλου, τῆς Καθηγητρίας κ. Ἀρτέμιδος Φ. Ἐμμανουήλ, τοῦ Καθηγητοῦ κ. Ἐμμανουὴλ Χατζημμανουήλ, τοῦ Προέδρου ἐν Νέα Ὑόρκῃ κ. Μηλιαρέση, τοῦ Ἐξοχ. κ. Χ. Παλαμᾶ, μονίμου Ἀντιπροσώπου τῆς Ἑλλάδος παρὰ τῷ Ο.Η.Ε., καὶ τέλος τοῦ Σεβ. Ἀρχιεπισκόπου Μιχαήλ, ὅστις ἀνεκοίνωσε, μεταξὺ ἄλλων, καὶ τὴν ἀπόφασιν ὅπως ἀπονεμηθῇ τὸ Χρυσοῦν Μετάλλιον τῆς Ἀρχιεπισκοπῆς εἰς τὸν ὅλως ἀνιδιοτελῶς καὶ τελείως ἀμισθὶ ἐπὶ διετίαν ἐργαζόμενον ἐν τῇ Ἀκαδημίᾳ μάγειρον κ. Βασίλειον Χάναν, καὶ ἐν κατακλεῖδι ἐκάλεσε πάντας νὰ στρέψουν τὴν σκέψιν των πρὸς τὰς ἀκτὰς τοῦ Βοσπόρου, καὶ νὰ προσευχηθῶσιν ὅπως ὁ Κύριος ἡμῶν ἐνισχύῃ τὴν Α.Θ.Π. τὸν Οἰκουμενικὸν Πατριάρχην καὶ χαρίζῃ εἰς Αὐτὸν θάρρος καὶ καρτερίαν. Ἡ ἀπονομὴ τῶν πτυχίων καὶ τῶν ἐπάθλων βραβείων εἰς τὰς ἐφετεινὰς τελειοφοίτους, 16 τοῦ Διδασκαλικοῦ Κολλεγίου, 9 τοῦ Ἡμιγυμνασίου καὶ 7 τοῦ Ἑξαταξίου Δημοτικοῦ Σχολείου, προυκάλεσε τὰς θερμὰς καὶ ἐνθουσιώδεις ἐκδηλώσεις πάντων, αἱ ὁποῖαι ἐκορυφώθησαν κατὰ τὴν ἀντιφώνησιν τῆς τελειοφοίτου Ἑλένης Καρδαμάκη. Διὰ τὴν συστηματικὴν ἐργασίαν τοῦ Καθηγητοῦ κ. Θ. Μέλλου καὶ τὴν ἐπιτυχῆ ὑπὸ τῶν φοιτητριῶν καὶ μαθητριῶν ἀπόδοσιν τοῦ μουσικοῦ παραμυθιοῦ «ΟΡΦΕΥΣ» τοῦ Μοντεβέρδι (1607), ἔχομεν νὰ παρατηρήσωμεν, ὅτι εἰς μίαν Ἑλληνορθόδοξον Ἀκαδημίαν μὲ εἰδικὴν ἐθνικοθρησκευτικὴν ἀποστολήν, πρέπει ὅλα τὰ μέρη τοῦ προγράμματος αὐτῆς, συμπεριλαμβανομένου καὶ τοῦ καλλιτεχνικοῦ, νὰ ἐναρμονίζωνται πρὸς τὴν συνισταμένην κατευθυντήριον γραμμὴν τοῦ Ἱδρύματος. . . .

Ἡ λαμπρὰ αὕτη τελετὴ ἔδωκεν ἀφορμὴν νὰ τονισθῇ καὶ πάλιν ὑπευθύνως, ὅτι καὶ ἡ μεγάλη Ἑλληνορθόδοξος Ὀργάνωσις «ΓΚΑΠΑ» θὰ προσφέρῃ σημαντικὸν ποσὸν διὰ τὴν ἀνέγερσιν συγχρονισμένου σχολικοῦ κτιρίου ἐντὸς τῆς Ἀκαδημίας, καὶ ἡ λαμπρὰ Ὀργάνωσις «ΠΑΝΑΡΚΑΔΙΚΗ» ἔχει ἤδη συγκεντρώσει ἄνω τῶν 50,000 δολλαρίων πρὸς τὸν αὐτὸν σκοπόν, καὶ αἱ «ΘΥΓΑΤΕΡΕΣ ΤΗΣ ΠΗΝΕΛΟΠΗΣ» ἑτοιμάζουν ἐκπλήξεις, καὶ πολλαὶ ἄλλαι Ὀργανώσεις καὶ ἰδιῶται θὰ συμβάλουν εἰς τὴν ὁλοκλήρωσιν τοῦ κτιριακοῦ καί, ἐπομένως, καὶ τοῦ ἐκπαιδευτικοῦ προγράμματος τῆς Ἀκαδημίας. Ὅταν ἀνεγερθῇ τὸ νέον Σχολικὸν Κτίριον, ἡ Ἀκαδημία θὰ δυνηθῇ νὰ ἀποκτήσῃ καὶ πλήρες Γυμνάσιον Θηλέων.

Περιφρουρεῖ τώρα τὴν Ἀκαδημίαν μας ἡ ψυχὴ τοῦ ἐκεῖ ἀναπαυομένου ἀειμνήστου Ἀρχιεπισκόπου Ἀμερικῆς κυροῦ Μιχαήλ, ὅστις τόσον ἠγάπησεν αὐτὴν καὶ κατέλιπεν εἰς αὐτὴν τὸ ἥμισυ τῆς περιουσίας του. Διδάσκοντες καὶ διδασκόμενοι, ἀπὸ τὴν μυστικὴν παρουσίαν Του, θὰ ἀντλοῦν δύναμιν καὶ θάρρος εἰς τὸ νὰ συνεχίσουν ἄνευ παρεκκλίσεως τὴν ἱερὰν ἐθνικοθρησκευτικὴν ἀποστολὴν τοῦ Ἱδρύματος τούτου, διὰ τὸ ὁποῖον ὅλη ἡ Ὁμογένεια τῆς Ἀμερικῆς εἶναι εὐτυχὴς καὶ ὑπερήφανος, καὶ περισσότερον ὅλων ἀγάλλεται ἡ μεγάλη καρδία τοῦ Ἱδρυτοῦ τῆς Ἀκαδημίας, τοῦ Παναγιωτάτου Πατριάρχου μας Κου Κου Ἀθηναγόρου.

**Αἱ ἐφετειναὶ Ἀπόφοιτοι τοῦ Διδασκαλικοῦ Κολλεγίου:**

Ἑλένη Ἀγγελικοῦ, Νιόβη Βερβαινιώτου, Ἑλένη Γαλιατσάτου, Ἑλένη Γκέκα, Γαρυφαλλιὰ Γεωργοπούλου, Ἀφροδίτη Ζουλάμη, Παρασκευὴ Καδέμη, Αἰκατερίνη Καλογρίδου, Ἑλένη Καρδαμάκη, Εἰρήνη Κέλλη, Ἀμαλία Κοντζιᾶ, Εὐγενία Κοτσιμοπούλου, Εὐγενία Νικολάου, Μαρία Νιφοράτου, Ἀλεξάνδρα Σταμάτη, Ἑλένη Φραγκοπούλου.

Ὁ «Ὀρθόδοξος Παρατηρητὴς» συγχαίρει θερμῶς τὰς νέας ἀποφοίτους καὶ ἀναμένει ἀπὸ αὐτὰς ἀξιοποίησιν τῶν πολυτίμων προσόντων καὶ ἐφοδίων μὲ τὰ ὁποῖα τὰς ἐπροίκισεν ἡ Ἀκαδημία, πρὸς ἐξυπηρέτησιν τοῦ Ἑλληνορθοδόξου κόσμου τῆς Ἀμερικῆς.

Β. Γ. ΒΑΣΙΛΕΙΑΔΗΣ, Δ.Ο.Θ.

# ΕΓΚΥΚΛΙΟΙ ΤΗΣ ΙΕΡΑΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ

5 Αὐγούστου 1958

Εὐλαβεστάτους Ἱερατικῶς Προϊσταμένους
καὶ Ἐντιμότατα Διοικητικὰ Συμβούλια
τῶν Ἑλληνικῶν Ὀρθοδόξων Κοινοτήτων
τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς.

Ἀ γ α π η τ ο ί ,

Ἐπιθυμοῦμεν νὰ ἐπιστήσωμεν τὴν προσοχήν σας καὶ τὴν προσοχὴν ὅλων τῶν Χριστιανῶν μας, ὅτι ἐπ' οὐδενὶ λόγῳ ἐπιτρέπεται ἡ λῆψις φωτογραφιῶν κατὰ τὴν Ἀκολουθίαν τῶν Ἱερῶν Μυστηρίων, ὅπως καὶ ἄλλοτε ἐτονίσθη. Ἰδιαιτέρως, ἐπαναλαμβάνομεν ὅτι ἡ λῆψις φωτογραφιῶν γάμου ἐπιτρέπεται μόνον πρὸ τοῦ «Εὐλογητὸς ὁ Θεὸς» καὶ μετὰ τὸ «Δι' εὐχῶν τῶν Ἁγίων Πατέρων», ἤτοι πρὸ τῆς ἐνάρξεως τοῦ Ἱεροῦ Μυστηρίου τοῦ γάμου καὶ μετὰ τὴν λῆξιν αὐτοῦ.

Ἐπιθυμοῦμεν ἐπίσης νὰ τονίσωμεν ὅτι ἐπ ' ἐκκλησίας κατὰ τὰς Ἱερὰς Ἀκολουθίας ἢ κατὰ τὰς κηδείας, μόνον εἰς πολὺ ἐξαιρετικὰς περιπτώσεις, καὶ τοῦτο κατόπιν ἀδείας, ἐπιτρέπεται εἰς λαϊκὸν νὰ ὁμιλήσῃ.

Μετ' εὐχῶν καὶ ἀγάπης,
Ὁ Πατριαρχικὸς Ἐπίτροπος
† Ὁ Νύσσης ΓΕΡΜΑΝΟΣ

25 Αὐγούστου 1958

Εὐλαβεστάτους Ἱερατικῶς Προϊσταμένους
τῶν Ἑλληνικῶν Ὀρθοδόξων Κοινοτήτων
τῆς Ἱ. Ἀρχιεπισκοπῆς Ἀμερικῆς Βορ. καὶ Νοτ.

Ἀ γ α π η τ ο ί ,

Μὲ τὴν ἀπὸ 1ης Σεπτεμβρίου εἴσοδόν μας εἰς τὸ Ἐκκλησιαστικὸν καὶ Σχολικὸν Ἔτος, ἐπιθυμῶ νὰ σᾶς εὐχηθῶ ὑγείαν καὶ χαράν, διὰ νὰ συνεχίζητε ἐν τῷ Ἀμπελῶνι τοῦ Κυρίου τὸ ἱερὸν ἔργον σας.

Ξεύρω τὰ πολλὰ καὶ διάφορα προβλήματα, τὰ ὁποῖα ἔχετε. Πολλὰ ἐξ αὐτῶν εἶναι πολὺ δύσκολα καὶ ἀπαιτοῦν λύσιν ἐπίμονον. Ἀλλ' οἱ ζωντανοὶ ὀργανισμοὶ πάντοτε θὰ ἔχουν προβλήματα. Γνωρίζω ἐπίσης καὶ τοὺς πειρασμούς, εἰς τοὺς ὁποίους ὑπόκεισθε. Ἀλλ' ὁ Θεὸς «ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν».

Ἀναπτύξατε τὰς δυνάμεις σας. Προσεύχεσθε. Ἀπασχοληθῆτε ἰδιαιτέρως μὲ τὸ Ἑλληνικὸν Σχολεῖον. Ἂς μὴ μείνῃ Κοινότης χωρὶς Ἑλληνικὸν Σχολεῖον, ἔστω καὶ ἂν ἔχῃ καὶ πέντε ἀκόμη μαθητάς.

Κρατήσατε ὁμοιομορφίαν εἰς ὅλα τὰ Ἱερὰ Μυστήρια καὶ τὰς Ἱεροπραξίας. Οἱ Χριστιανοί μας δὲν ἐκφράζονται διότι εὐλαβοῦνται τὸν Ἱ. Κλῆρον, ἀλλὰ στενοχωροῦνται ὅταν κάποτε βλέπουν ἐν τῇ ἰδίᾳ περιφερείᾳ, καὶ ἐν τῇ αὐτῇ πόλει, ὁ ἕνας Ἱερεὺς νὰ τελῇ τὴν Ἱεροπραξίαν κατ' αὐτὸν τὸν τρόπον καὶ ὁ ἄλλος κατ' ἄλλον. Παρακαλῶ, ἀκολουθεῖτε πιστὰ τὸν «Ὁδηγὸν τοῦ Ἱερέως», ὁ ὁποῖος σᾶς εἶχε ταχυδρομηθῇ πρὸ τεσσάρων ἐτῶν. Οἴκοθεν ἐννοεῖται, ὅτι **ὅλα** τὰ Ἱερὰ Μυστήρια, αἱ Τελεταὶ καὶ αἱ Ἱεροπραξίαι τελοῦνται **μόνον** εἰς τὴν Ἑλληνικήν.

Μετ' εὐχῶν καὶ ἀγάπης,
Ὁ Πατριαρχικὸς Ἐπίτροπος
† Ὁ Νύσσης ΓΕΡΜΑΝΟΣ

# ΕΚΚΛΗΣΙΑ ΚΑΙ ΚΟΙΝΩΝΙ

ΕΚΚΛΗΣΙΑ δὲν εἶναι μόνον ὁ Κλῆρος, εἶναι καὶ λαός. Περισσότερον μάλιστα ὁ λαὸς παρὰ ὁ Κλῆρ Διότι ὁ Κλῆρος ὑπάρχει διὰ τὸν λαόν. Ὅπως δὲ Κλῆρος θεωρεῖ καθῆκον του νὰ κηρύττῃ τὸν Χριστ τοιουτοτρόπως καὶ ὁ λαός· ἢ τοὐλάχιστον ὅσοι ἐκ τ λαοῦ ἐδέχθησαν νὰ λάβουν τὸν τίτλον τοῦ ἱεραποστ λου. Τοιοῦτοι δὲ εἶναι μεταξὺ τῶν κοινοτήτων μ περὶ τοὺς ἑκατὸν εἴκοσι. Ὅλοι αὐτοί, πιστεύομε λαμβάνουν τὸ περιοδικὸν τοῦτο τῆς Ἀρχιεπισκοπῆ Ὑπενθυμίζομεν, λοιπόν, εἰς αὐτοὺς ὅτι πρέπει νὰ ἀν πτύξουν ὅλον τους τὸν ζῆλον βοηθοῦντες τοὺς κα τόπους ἱερεῖς μας. Ἂς δημιουργοῦν κύκλους μελ της τῆς Γραφῆς, ὁμίλους προσευχῆς, ὁμάδας ἐπισκ πτῶν πρὸς ἀσθενεῖς, πενθούντας, δοκιμαζομένο ἀδελφούς μας, πάντοτε ὑπὸ τὴν ἀνωτάτην ἐποπτεία τῶν Ἐπισκόπων καὶ ἐν συνεννοήσει μετὰ τῶν ἱερέω

Ἂς μὴ λησμονοῦμεν ὅτι εἴμεθα ἱεραποστολικ Ἐκκλησία καὶ ἂς τὸ ἀποδεικνύωμεν ἐμπράκτως.

▪

Η G.O.Y.A. ἀνέκαθεν ἐχαρακτηρίσθη ὡς ἐκκλησ αστικὴ ὀργάνωσις. Τὸ ἔμβλημά της ἄλλως τε, πο εἶναι: «Ζῆτε τὴν Ὀρθόδοξόν σας πίστιν», διακηρύττ τὴν ὡς ἄνω ἀλήθειαν. Πρέπει δὲ τὰ μέλη τῆς ὀργ νώσεως νὰ προσέχουν πάρα πολὺ εἰς τὴν ἐφαρμογὴ τῶν ἀρχῶν της. Μία ἐξ αὐτῶν εἶναι ὁ ἐκκλησιασμό Ὀφείλουν τὰ μέλη τῆς G.O.Y.A. νὰ ἐκκλησιάζωντα τακτικά. Ἂν δὲ τὸ κάμνουν σκανδαλίζουν τοὺς ἄλ λους, ποὺ γνωρίζουν ὅτι οἱ Goyans ἔχουν ἀναλάβε τὴν ὑποχρέωσιν ὄχι μόνον κάθε Κυριακὴν νὰ ἐκκλη σιάζωνται, ἀλλὰ καὶ νὰ ἐξομολογοῦνται καὶ νὰ κο νωνοῦν, τοὐλάχιστον τετράκις τοῦ ἔτους, τῶν Ἀχράν των Μυστηρίων. Καμμία δικαιολογία δὲν ἠμπορεῖ νὰ προβληθῇ διὰ τὴν παράλειψιν τῶν καθηκόντων τω αὐτῶν. Ἂς προσέξουν οἱ διευθύνοντες τὴν ὀργάνω σιν νὰ μὴ ξεφύγῃ ἀπὸ τὴν γραμμὴν ποὺ ἐχάραξε κα ἠκολούθησε τόσον πιστὰ κατὰ τὰ πρῶτα ἔτη τῆ δράσεώς της.

▪

ΑΦ' ΟΤΟΥ ἐτελείωσεν ὁ δεύτερος Παγκόσμιο Πόλεμος, ὁ κόσμος εὑρίσκεται εἰς ἀναστάτωσιν. Μι κροπόλεμοι εἰς διάφορα μέρη τῆς ὑδρογείου σφαίρα καὶ διαιρέσεις, ἀκόμη καὶ μεταξὺ τῶν Ἐκκλησιῶν ἀκόμη καὶ μεταξὺ τῶν μελῶν μιᾶς καὶ τῆς αὐτῆς Ἐκ κλησίας. Ἀρκεῖ κανεὶς νὰ ἔχῃ ὑπ' ὄψιν τὸ θέαμα ποὺ παρουσιάζουν τὰ διάφορα τμήματα τῆς Ρωσσικῆς Ἐκκλησίας τῆς Ἀμερικῆς καὶ τῆς Οὐκρανικῆς. Πρόκειται περὶ διαιρέσεων ποὺ ὄπισθεν κρύπτεται ἡ αὐτὴ αἰτία καὶ τῶν ἄλλων μειζόνων διαιρέσεων καὶ μικροπολέμων. Καὶ ἡ αἰτία αὐτὴ εἶναι ὁ ὑλιστικὸς καὶ ἀντίθεος Κομμουνισμός. Ὁ Κομμουνισμὸς ποὺ προσφάτως ἐξεδηλώθη κατὰ τρόπον τρομακτικὸν εἰς τὴν Οὐγγαρίαν καὶ κρατεῖ εἰς ἀναστάτωσιν τὰ διάφορα Ἀραβικὰ κράτη τῆς Μέσης Ἀνατολῆς. Αὐτὸς εἶναι ὁ διαιρέσας καὶ τὴν Ἐκκλησίαν τὴν Ρωσσικὴν τῆς Ἀνατολῆς. «Νῦν κρίσις ἐστι τοῦ κόσμου». Ὅλοι μας κρινόμεθα. Ὅλοι μας πάσχομεν. Καὶ ὅλοι πρέπει νὰ κάμωμεν ὅ,τι ἠμποροῦμεν διὰ νὰ λείψῃ ἐκ τοῦ προσώπου τῆς γῆς αὐτὴ ἡ ὀργὴ Κυρίου, ποὺ λέγεται Κομμουνισμός.

# Ο ΤΕΣΣΑΡΑΚΟΝΘΗΜΕΡΟΝ ΜΝΗΜΟΣΥΝΟΝ ΤΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΥΡΟΥ ΜΙΧΑΗΛ

Τὴν Κυριακήν, 17ην Αὐγούστου, ἐν τῷ Καθεδρικῷ ναῷ τῆς Ἁγίας Τριάδος, Νέας Ὑόρκης, ἐτελέσθη ὑπὸ τὴν Ἀρχιεπισκοπῆς τὸ Τεσσαρακονθήμερον Μνημόσυνον τοῦ ἀειμνήστου Ἀρχιεπισκόπου Ἀμερικῆς κυροῦ Μιχαήλ. Τῆς Θείας Λειτουργίας καὶ τοῦ Μνημοσύνου προέστη ὁ Πατριαρχικὸς Ἐπίτροπος Θεοφιλ. Ἐπίσκοπος Νύσσης κ. Γερμανός, τῇ συμμετοχῇ τῶν Θεοφ. Ἐπισκόπων Ναζιανζοῦ κ. Ἰεζεκιήλ, Κωνσταντίας κ. Ἐπιφανίου, καὶ Τροπαίου κ. Πολυεύκτου, συμπαραστατουμένων ὑπὸ τοῦ Πανοσιολ. Πρωτοσυγκελλεύοντος Ἀρχιμ. Νεοφύτου, τῶν Αἰδ. Πρωτοπρ. Κωνσταντίνου Καζάνα καὶ Γ. Γκούσια, καὶ τοῦ Ἱερολ. Διακόνου Φιλίππου Κουτουφᾶ.

Παρέστησαν: οἱ Ἐξοχ. Πρεσβευταὶ κ. Γεώργιος Μελᾶς καὶ Χρ. Π. Παλαμᾶς, ἐπίσημοι, ἀντιπροσωπεῖαι, καὶ πυκνότατον ἐκκλησίασμα. Ἐπικηδείους ἐφώνησαν ὁ Θεοφιλ. Ἐπίσκοπος Ναζιανζοῦ κ. Ἰεζεκιὴλ καὶ ὁ Ἐξοχ. Πρέσβυς κ. Γ. Μελᾶς, ἐξάραντες δάκρυα θερμῶν καὶ ἐμπνευσμένων λόγων τὴν φωτεινὴν προσωπικότητα καὶ τὸ μέγα ἔργον τοῦ ἀειμνήστου Ἀρχιεπισκόπου κυροῦ Μιχαήλ. Ἀκολούθως ἐγένετο ἡ κατάθασις εἰς τὴν Ἀκαδημίαν Ἁγίου Βασιλείου ἐν Garrison, N. Y., ἔνθα ἐψάλη Τρισάγιον ἐπὶ τοῦ τάφου τοῦ ἐκλιπόντος σεπτοῦ Ἱεράρχου.

* * *

Τὴν αὐτὴν Κυριακήν, ἐν τῷ Μητροπολιτικῷ Ναῷ Ἀθηνῶν, ὁ Μακαριώτατος Ἀρχιεπίσκοπος Ἀθηνῶν κ. κ. Θεόκλητος προέστη ἐπισήμου Μνημοσύνου ὑπὲρ ἀναπαύσεως τοῦ ἀειμνήστου Ἀρχιεπισκόπου Ἀμερικῆς κυροῦ Μιχαήλ, εἰς τὸ ὁποῖον παρέστη ἡ Α.Μ. ὁ Βασιλεὺς Παῦλος, πλεῖστοι Ὑπουργοί, ὁ Πρεσβευτὴς τῶν Ἡνωμένων Πολιτειῶν Ἐξοχ. Ρίντλεμπέργκερ καὶ ἄλλοι ἐπίσημοι, πλεῖστοι Ἑλληνοαμερικανοὶ καὶ πυκνότατον ἐκκλησίασμα.

* * *

Τὴν αὐτὴν Κυριακήν, ἐτελέσθη παρόμοιον Μνημόσυνον ἐν Κορίνθῳ, προεξάρχοντος τοῦ Σεβ. Μητροπολίτου Κορινθίας κ. κ. Προκοπίου, ὅστις καὶ ἐξεφώνησε θερμότατον ἐπιμνημόσυνον λόγον, ἐξάρας τὰς ἀρετὰς καὶ τὴν δρᾶσιν τοῦ ἐκλιπόντος Ἱεράρχου, ἐνώπιον τῶν ἐκπροσώπων πασῶν τῶν Ἀρχῶν Κορίνθου καὶ πυκνοτάτου ἐκκλησιάσματος.

* * *

Τὰς Κυριακάς, 17ην καὶ 24ην Αὐγούστου, εἰς ὅλας τὰς Κοινότητας τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς ἐτελέσθησαν ἐπίσης Τεσσαρακονθήμερα Μνημόσυνα τοῦ ἀειμνήστου Ἀρχιεπισκόπου κυροῦ Μιχαήλ.

## THE GUIDE FOR THE GREEK ORTHODOX

*(Continued from page 261)*

may be, for it is in this church that the groom and the bride have come and prayed since childhood, and it is only proper that the sacrament uniting them for life be performed in that same church. By no means is it permissible for the wedding to take place in a church of another faith. Wherever there is no Greek Orthodox church in the community where the groom and bride live, the wedding may be performed only in another Eastern Orthodox Church. If such a church does not exist, then the wedding may be performed, but only as a last resort, in the home of either the groom or the bride. These restrictions imposed by our Church with reference to the place of the wedding are necessary checks to counteract possible proselytizing against those of our faith by other churches.

### THE SACRAMENT OF HOLY UNCTION

The Sacrament of Holy Unction is based on the words of Apostle James: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The Evangelist Mark mentions that when the Apostles of the Lord preached before the Passion they would urge people to repent, and that "they cast out many devils and anointed with oil many that were sick and healed them."

The sanctification of oil by special prayer and the anointing of the sick therewith is a very ancient custom that was employed even during the lifetime of our Saviour, Jesus Christ. This is the reason why our Church considers this sacrament as having a divine origin, a fact confirmed by the above-quoted words of the Apostle James. These words prove (1) that oil is the substance to be used for this sacrament; (2) that the oil must be sanctified by the priest; (3) that it is the priest who performs the sacrament of Holy Unction; and (4) that by power of this sacrament the sick may be cured and his sins be forgiven, so long as the Christian has absolute faith in its power.

Certainly, man is mortal: "And as it is appointed unto men once to die," says the Word of God. The Sacrament of Holy Unction, therefore, is given to the mortally sick, who lie at death's door. But we must believe with all our power that if the Christian has faith in the power of the sacrament, and has resolved to repent and change his way of living, with the performance of the sacrament his sins are by all means forgiven. This conclusion is reached because of the words which the Apostle James uses in describing the power and the effectiveness of the sacrament: "And if he have committed sins, they shall be forgiven him."

*(To be continued)*

## ORTHODOXY AND HELLENISM

*(Continued from page 258)*

were Metropolitan Nicolai, Archbishop Michael of Smolensk, Mr. Buensky, a theologically trained layman who works under Metropolitan Nicolai in the Bureau of Foreign Church Relations, and interpreter A. Alexeis. Among the World Council of Churches delegates was Metropolitan James of Melita, the permanent representative at Geneva of the Ecumenical Patriarchate, who had previously visited Moscow to make arrangements for the meeting.

The meeting, which was the first of its kind, carried on general discussions, and, it is hoped, laid the groundwork for future cooperation between the Eastern Orthodox Church in Russia and the World Council of Churches.

▪

After over a year of intensified and unselfish effort, Mr. Theodore Savalas, who lives in Hicksville and teaches school in Syrsett, N. Y., was finally successful in his attempts to bring over to this country for medical treatment an ailing young Greek girl of 14 years by the name of Eleni Anastasakos, who arrived in the United States on the S.S. Frederica on July 3.

Directly after her arrival, Eleni left, under the auspices of the Greek Archdiocese which arranged for her train fare to Denver, Colorado (her passage from Greece was provided by the Home Lines), where she will undergo extensive therapy at the National Jewish Hospital free of charge.

All those concerned deserve great credit for successfully arranging the arrival and treatment of Eleni at the National Jewish Hospital, but Theodore Savalas and his wife deserve special congratulations for the time, money and altruistic efforts they devoted to bring to pass this good deed for a very sick young girl in Greece.

## WHY I BELIEVE — VII

*(Continued from page 262)*

God manifested Himself in flesh. The complete form of religion was revealed by the Son of God — Jesus Christ. "When the fulness of the time was come, God sent forth His Son," the spirit of God assures us. Christianity was established. Christianity is the one true and final religion, and the only religion which offers eternal salvation. The other religions of the world may and of course do have certain elements of truth in them, but for finality they must be replaced by Christianity, the religion which alone offers a redeeming Saviour. The Christian accepts the view of the Bible that, instead of being a religion evolved and developed by man's groping after God, Christianity is a religion revealed by the Almighty, vice versa. And this claim is based on the assumption that man could not begin to search for God unless he had already found Him, or, rather been found by Him; a man could not desire to know God unless he alrea knew Him, for "it is God which worketh in you both will and to do, of his good pleasure," as St. Paul tells

Christianity is supernatural in its origin, in its conte in its growth and in its Saviour. For only by postulati a supernatural power can one explain adequately t marvelous conquest by Christianity of the pagan Gre and Roman world. Indeed, Christianity and the particul type of Christianity which wholly bases its teaching all the doctrines and precepts taught by Christ and H early disciples, such as are embodied in the Greek Orth dox Christianity, is the only true religion in the wor

*In the next issue, Part VIII: The Meaning of Christianity and Its Message. Conclusion.*

## THE CONVERSION OF ELLIOTT PAUL

*(Continued from page 260)*

just a few miles from my own birthplace, said to me wi tearful eyes and trembling voice, "I'm so happy now and after another pause sighing deeply, "I thank yo so much."

How astounding that all this came about becaus Elliott H. Paul was primarily motivated, as he told me o several occasions, by the heart-warming, the exemplary the rejuvenating radiance and warmth of persona friends of his, communicants of Eastern Orthodoxy, i Paris, Hollywood and New York Ctiy, among other places

Thus a professional agnostic, a hitherto assailant o Church for more than a half century was received int the bosom of the Church and through the Grace of Go was indeed saved.

The five weeks which rapidly rolled by were to com prise the last earthly chapter in the life of this prolifi novelist, famed columnist, newspaper man, pamphleteer literary editor, ghost writer, screenwriter, soldier, sur veyor, musician, bon vivant and gourmet, a world-wide exponent of agnosticism. Indeed, they were weeks spen in prayer, meditation and frequent pastoral counseling His indelible impression he now leaves with us for pos terity, but the exlamation mark of his entire life, he judi ciously penned in at the very end it seems, to constitute what will permanently be regarded as the epitome of his entire, most momentous career.

May his soul repose in the glowing knowledge of the infinite love, tenderness and mercy of God Almighty.

ΤΑ ΕΛΛΗΝΙΚΑ ΣΧΟΛΕΙΑ ἀναμένουν τὴν ἐγγραφὴν τῶν παιδιῶν μας. Ἐγγράψατέ τα ἐγκαίρως εἰς τὰ Ἑλληνο-Ἀμερικανικά μας Σχολεῖα, Ἡμερήσια καὶ Ἀπογευματινά.

# Ο ΑΝΘΡΩΠΟΣ ΤΗΣ ΟΡΘΟΔΟΞΟΥ ΧΡΙΣΤΙΑΝΙΚΗΣ ΑΝΘΡΩΠΟΛΟΓΙΑΣ

Ὑπὸ τοῦ Σεβ. Μητροπολίτου Μελίτης Κου ΙΑΚΩΒΟΥ

## Δ΄.

Η ΕΝΑΝΘΡΩΠΗΣΙΣ τοῦ Υἱοῦ τοῦ Λόγου τοῦ Θεοῦ εἶναι ἡ ἀρχὴ τῆς δευτέρας δημιουργίας. Οἱ Χριστιανοὶ δὲν εἶναι οἱ υἱοὶ τοῦ Ἀδάμ. Εἶναι τὰ τέκνα τοῦ Θεοῦ. Ὁ Χριστὸς δίδει τὴν ἐξουσίαν καὶ τὸ μέλλο αὐτὸ προνόμιον εἰς τὸν ἄνθρωπον, ποὺ πιστεύει. «Ὅσοι δὲ ἔλαβον Αὐτὸν (τὸν Χριστόν)», μᾶς πληροφορεῖ ὁ Εὐαγγελιστὴς Ἰωάννης, «ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι». Διὰ τὸν ἑαυτόν του καὶ διὰ τοὺς ἄλλους πιστούς, ὁ Ἀπόστολος Παῦλος λέγει, ὅτι αὐτὸ τὸ Πνεῦμα τοῦ Θεοῦ συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ» (Ρωμ. 8, 16). Αὐτὸ τὸ προνόμιον τὸ ἀποκτᾷ ὁ Χριστιανὸς ὄχι ἐξ ἔργων ἢ ἐπιτευγμάτων ἰδικῶν του, ἀλλὰ «κατ' ἐκλογὴν χάριτος» (Ρωμ. 11, 5).

Κατὰ τὴν διδασκαλίαν λοιπὸν τῆς Ὀρθοδόξου Χριστιανικῆς ἀνθρωπολογίας, ὁ ἄνθρωπος δὲν ἔμεινεν εἰς τὴν πτῶσιν, ἀλλ' ἀνορθώθη διὰ νὰ ζήσῃ μίαν νέαν ζωὴν ἐν χάριτι.

### ΚΑΙ ΝΑ ΒΑΔΙΣΗ ΠΡΟΣ ΤΗΝ ΤΕΛΕΙΩΣΙΝ ΚΑΙ ΘΕΩΣΙΝ

Ὁ ἄνθρωπος ἐδημιουργήθη, εἴπομεν, ἀπὸ τὸν Θεὸν κατ' *εἰκόνα* καὶ καθ' *ὁμοίωσιν* καὶ *βραχύ τι παρ' ἀγγέλους*, ἀρετὰς καὶ ἰδιότητας, τὰς ὁποίας ἔπρεπε νὰ ἐξελίξῃ μέχρι τοῦ βαθμοῦ τῆς πλήρους τελειώσεως καὶ τελειότητος. Αὐτὸν τὸν ἴδιον προορισμόν, τοῦ νὰ ἐξελίξῃ δηλ. καὶ *ἐνεργείᾳ* ὅ,τι ἔχει *δυνάμει*, αὐτὸν χαράσσει καὶ ὁ Χριστός, ὁ δεύτερος δημιουργὸς τοῦ ἀνθρώπου, διὰ τὸν πιστόν Του, διὰ τὸν Χριστιανόν.

Ἀπὸ τὰ πρῶτα θέματα, ποὺ ἐτόνισεν ὁ Χριστὸς εἰς τὰς ὁμιλίας Του, ἦτο τὸ θέμα τῆς ἠθικῆς καὶ πνευματικῆς τελειώσεως τοῦ Χριστιανοῦ. Ὁ Χριστιανὸς ὀφείλει νὰ γίνῃ τέλειος, ἅγιος καὶ δίκαιος, ὅπως ὁ Θεός. Αὐτὸ ἠννόει, ὅταν ἔθεσεν ὡς ἐπισφράγισμα τῆς περιφήμου ἐπὶ τοῦ Ὄρους ὁμιλίας Του, τὴν ἐπιτακτικὴν ὁράσιν: «Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι» (Ματθ. 5, 48).

Ὁ Χριστιανὸς ὀφείλει ἀφ' ἑτέρου νὰ ἀναπτύξῃ τὴν πνευματικότητά του, τὴν διανόησίν του μέχρι τοῦ τελειοτάτου βαθμοῦ γνώσεως καὶ σοφίας, δηλαδὴ μέχρι τῆς ἀληθείας. Ὅρος ὅμως ἀπαραίτητος διὰ τὸν Χριστιανὸν εἶναι τὸ νὰ ὁδηγῆται εἰς τὰς ἐπιστημονικάς του ἐρεύνας ἀπὸ τὴν πίστιν του καὶ τὴν ἐμμονήν του εἰς τὴν διδασκαλίαν τοῦ Χριστοῦ. «Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ», εἶπεν ὁ Χριστὸς πρὸς τοὺς μαθητάς Του, «τότε γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς» (Ἰωάν. 8, 31-32).

Προορισμὸς τοῦ Χριστιανοῦ εἶναι ἐπίσης τὸ νὰ ἐξουσιάσῃ ἐπὶ πάντων, καθ' ὁμοίωσιν τοῦ Θεοῦ, ἀλλὰ βαθμηδὸν καὶ ἀφοῦ κατορθώσῃ προηγουμένως νὰ ἐξουσιάσῃ ἑαυτόν. Ἐκεῖνος δὲ ἐξουσιάζει ἑαυτόν, ὅστις ἀπαρνεῖται ἑαυτὸν καὶ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ τὸν Χριστὸν (Ματθ. 16, 24). Εἰς τὴν ἀξιοζήλευτον αὐτὴν κατάστασιν ἔχει φθάσει ὁ Ἀπόστολος Παῦλος, ὁ ὁποῖος ἔγραφε πρὸς τοὺς Κορινθίους ἀποφασιστικώτατα, «ἐγὼ οὐκ ἐξουσιασθήσομαι ὑπό τινος» (Α΄. Κορ. 6, 12). Γράφων ἀφ' ἑτέρου πρὸς τοὺς Φιλιππησίους καὶ ἐλέγχων προφανῶς τὴν τάσιν τοῦ ἐξουσιάζειν καὶ ὑπερέχειν, φέρει ὡς παράδειγμα τὸν Χριστόν, ὁ Ὁποῖος «οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε μορφὴν δούλου λαβών . . . καὶ ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ» (Φιλ. 2, 7-8). Κατὰ τὸ χωρίον λοιπὸν τοῦτο ὁ Χριστιανὸς θὰ κατορθώσῃ νὰ ἐξουσιάσῃ, ἀφοῦ προηγουμένως μάθῃ τὴν ταπείνωσιν καὶ τὴν ὑπακοὴν πρὸς τὸν Θεόν. Τὸν ταπεινωθέντα καὶ γενόμενον ὑπήκοον μέχρι θανάτου Υἱόν Του, Τὸν ὑπερύψωσεν ὁ Θεὸς «καὶ ἐχαρίσατο Αὐτῷ ὄνομα, τὸ ὑπὲρ πᾶν ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων» (Φιλ. 2, 9-11). Συμφώνως δὲ πρὸς ἓν ἄλλο χωρίον (τὸ Α΄. Κορ. 15, 27) ὁ Θεὸς ὑπέταξεν Αὐτῷ (τῷ Ἰησοῦ) τὰ πάντα· τὸ ἀναφέρει δὲ μὲ ἰδιαιτέραν ἔμφασιν αὐτὸ ὁ Παῦλος ὡσὰν νὰ θέλῃ νὰ τονίσῃ, ὅτι ὁ Χριστιανὸς δύναται νὰ ἐξουσιάσῃ καὶ νὰ κυριαρχήσῃ μόνον ἐφ' ὅσον ὁ Θεὸς παραχωρήσῃ εἰς αὐτὸν τὸ δικαίωμα τοῦτο.

Τέλος, ὁ Χριστιανὸς ὀφείλει νὰ τείνῃ καὶ νὰ κατευθύνηται πάντοτε πρὸς τὴν θέωσιν. Ἤδη ὁ Δαυῒδ παρουσιάζει τὸν Θεὸν νὰ λέγῃ πρὸς τοὺς ἀνθρώπους: «Ἐγὼ εἶπα· θεοί ἐστε καὶ υἱοὶ Ὑψίστου πάντες· ὑμεῖς δὲ ὡς ἄνθρωποι ἀποθνήσκετε» (Ψαλμ. 82, 6-7). Ὑπενθυμίζει δὲ τὸν λόγον τοῦτον τοῦ Θεοῦ ὁ Χριστὸς πρὸς τοὺς συζητητάς Του Ἰουδαίους λέγων, ὅτι «οὐ δύναται λυθῆναι ἡ Γραφὴ» (Ἰωάν. 30, 35). Διὰ τοῦτο καὶ ὑποδεικνύει τὸν τρόπον τῆς θεώσεως, λέγων: «Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ» (Ἰωάν. 6, 56).

Ἡ ἕνωσις κατὰ ταῦτα τοῦ ἀνθρώπου μετὰ τοῦ Θεοῦ, τῆς ζωῆς τοῦ ἀνθρώπου μὲ τὴν ζωὴν τοῦ Θεοῦ, τοῦ πνεύματος τοῦ Θεοῦ μὲ τὸ πνεῦμα τοῦ ἀνθρώπου, τοῦ θελήματος τοῦ ἀνθρώπου πρὸς τὸ θέλημα τοῦ Θεοῦ, εἶναι ὅ,τι ἀπορτελεῖ τὴν θέωσιν. Ὁ Ἀπόστολος Παῦλος, ὁ ὁποῖος εἶχε φθάσει εἰς τὸ εὐτυχὲς τοῦτο στάδιον τῆς θεώσεως, τὴν περιγράφει ὡς ἑξῆς: «Ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ» (Γαλ. 2, 20).

Ἡ τελείωσις λοιπὸν καὶ ἡ θέωσις εἶναι ἡ φυσικὴ τρόπον τινὰ ἐξέλιξις τοῦ Χριστιανοῦ.

*(Ἀκολουθεῖ)*

# ΦΙΛΑΝΘΡΩΠΙΚΟΝ ΚΑΙ ΠΝΕΥΜΑΤΙΚΟΝ ΚΕΝΤΡΟΝ

Η ΑΠΟΦΑΣΙΣ περὶ ἱδρύσεως Γηροκομείου, Οἴκου Πνευματικῆς Περισυλλογῆς, Παιδικῶν Κατασκηνώσεων, Παιδικοῦ Σταθμοῦ, Παρεκκλησίου κ.λ.π. ἐνεκρίθη ὑπὸ τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου κ.κ. Μιχαήλ. Εἰς τὸ Κληρικο-Λαϊκὸν Συνέδριον τῆς Σαββάννας ἐλήφθη τοιαύτη ἀπόφασις περὶ ἱδρύσεως Γηροκομείων καὶ λοιπῶν Πνευματικῶν Κέντρων ὑπὸ τῆς Ἐκκλησίας μας ἐν Ἀμερικῇ.

Ἡ ἰδέα ἤρχισε καλλιεργουμένη εἰς τὴν ΣΤ' Ἐπισκοπικὴν Περιφέρειαν τὸν Νοέμβριον τοῦ 1957. Πρὸς τὸν σκοπὸν τοῦτον, ἡ Ἐπισκοπή, ὑπὸ τὰς εὐλογίας τοῦ Σεβασμ. Ἀρχιεπισκόπου καὶ τὴν ἔγκρισιν αὐτοῦ, ἤρχισε ἀφ' ἑνὸς μὲν ἀναζητοῦσα κατάλληλον οἴκημα καὶ ἀφ' ἑτέρου τὴν δυνατότητα ἐξευρέσεως πιθανοῦ δωρητοῦ τοῦ οἰκοπέδου, μὲ σκοπὸν τὴν ἀνέγερσιν ἐκεῖ τῶν καταλλήλων κτιρίων, ἅτινα θὰ ἐχρησίμευον οὐχὶ μόνον διὰ τὴν ἀνέγερσιν Γηροκομείου, ἀλλὰ καὶ ἄλλων πνευματικῶν Κέντρων, διὰ τῶν ὁποίων θὰ ἐξυπηρετοῦντο καὶ πολλοὶ μελλοντικοὶ σκοποὶ τῆς Ἐκκλησίας ἐν τῇ προοπτικῇ τῆς προόδου καὶ τῶν ἐπιβαλλομένων νέων ἑκάστοτε μέτρων.

Ἡ Θεία Πρόνοια ηὐδόκησε νὰ ἀνευρεθῇ ὁ δωρητὴς τοῦ καταλλήλου διὰ τοὺς ὡς ἄνω σκοποὺς χώρου. Οὕτω περὶ τὰ τέλη Νοεμβρίου τοῦ αὐτοῦ ἔτους ὁ ἐκ Κρήτης καταγόμενος κ. Κωνσταντῖνος Μπουρμπάκης ἐχάρισεν ἐκ τῶν κτημάτων του 55 περίπου στρέμματα γῆς εἰς τὸ Λάγκελοθ τῆς Πεννσυλβανίας. Ἡ τοποθεσία εἶναι ὡραία καὶ μὲ πολλὰς δυνατότητας. Ἐκ τῶν πρώτων ἐπίσης προθύμων εὐεργετῶν καὶ συνδρομητῶν τῆς ἰδέας ἦτο ὁ κ. Βασίλειος Οἰκονόμου ἀπὸ τὸ Μάουντ Λέμπανον τοῦ Πίττσμπουργκ, Πα., δωρίσας 5,000 δολλάρια. Τούτους ἠκολούθησαν εἰς μεγάλας δωρεὰς οἱ κάτωθι: Ὁ Θεοφιλ. Ἐπίσκοπος Τροπαίου κ. Πολύευκτος δύο μισθούς του. Ὁ κ. Ἀνδρέας Τσακίρης 1,000 δολλάρια. Ὁ κ. Σίμπράϊτ 1,000 δολλ. Ἡ κ. Ἐ. Λιακάκου 1,000 δολλ. Ἡ Κοινότης Γουΐλλιγκ, Δυτ. Βιρ., 1,000 δολλ. Ὁ κ. Κ. Μπάρμπους 2,193 δολλ. Ἡ Ἑλληνορθόδοξος Κοινότης Dayton, Ohio, 1,000 δολλ. Εἰς τὴν σειρὰν τῶν δωρητῶν ὑπάρχουν καὶ πολλοὶ ἄλλοι, τῶν ὁποίων τὰ ὀνόματα, ὁμοῦ μετὰ τῶν ἀνωτέρω, θὰ δημοσιευθοῦν ἀργότερον εἰς ἰδιαίτερον βιβλιάριον κατὰ τὴν ἀπόφασιν τῆς Ἐφορείας καὶ θὰ ἀποσταλοῦν εἰς τὰς Κοινότητας καὶ τὰς Φιλοπτώχους Ἀδελφότητας τῆς ΣΤ' Ἐπισκοπικῆς Περιφερείας.

Τὴν Ἐφορείαν ἀπαρτίζουν ἐκτὸς τῶν ἀνωτέρω τῶν ὁποίων τὰ ὀνόματα ἀνεφέρθησαν καὶ ἄλλοι πολλοὶ ἀντιπρόσωποι Κοινοτήτων καὶ Ὀργανώσεων ἐξ ὅλων τῶν σημείων τῆς ΣΤ' Ἐπισκοπικῆς Περιφερείας. Πρόεδρος εἶναι ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος κ. κ. Μιχαὴλ καὶ ἀντικαταστάτης αὐτοῦ ὁ Ἐπίσκοπος τῆς ΣΤ' Ἐπισκοπῆς τῆς Ἀρχιεπισκοπῆς.

Πέριξ τῆς τοποθεσίας ὅπου θὰ ἀνεγερθοῦν τὰ ε
ρημένα ἱδρύματα ὑπάρχουν περὶ τὰς 10 Κοινότητ
εἰς μικρὰν σχετικῶς ἀπόστασιν. Μέχρι τῆς στιγμ
ἔχουν εἰσπραχθῇ περὶ τὰς 45,000 δολλ. Κατὰ τὸ τ
λευταῖον Κληρικο-Λαϊκὸν Συνέδριον τῆς Περιφερεί
μας ἀπεφασίσθη νὰ συλλεγῇ ἀπὸ ἕκαστον χριστιανὸ
ὀρθόδοξον τῆς Ἐκκλησίας μας διὰ τῶν Κοινοτήτων τ
ποσὸν ἑνὸς δολλαρίου καὶ ἄνω. Δεδομένου ὅτι
χριστιανοί μας εἶναι φιλόδωροι καὶ μὲ πολὺ ἀνεπτυ
μένον τὸ αἴσθημα τῆς φιλανθρωπίας, ἐλπίζεται ὅ
ἅπαντες θὰ προσφέρουν ποσὰ πολλαπλάσια πολλῶ
μονοδολλαρίων.

Χάρις εἰς τὴν φροντίδα τοῦ Δικηγόρου τῆς πόλεώ
μας, ὁμογενοῦς κ. Ἀναστασίου Καμαρινοῦ, ἐξησφα
λίσθη ἤδη τὸ τσάρτερ τοῦ ὀργανισμοῦ. Ἤδη ἡ Ἐφο
ρεία, μὲ τὴν ἐλπίδα ὅτι θὰ καταβληθῇ σύντονος προσ
πάθεια ὅλων τῶν ἐνδιαφερομένων πρὸς συλλογὴν
χρημάτων, ἤρχισε ζητοῦσα ἀρχιτεκτονικὰ σχέδια πα
ρὰ διαφόρων εἰδικῶν μὲ τὴν ἐλπίδα κατὰ τὸ τρέχο
ἔτος νὰ ἐπιτύχῃ τὴν ἵδρυσιν τοῦ Γηροκομείου πρῶ
τον. Ἡ παροῦσα Ἐφορεία, ἐκλεγεῖσα μὲ τὸν σκοπὸ
νὰ προετοιμάσῃ ὅλην τὴν ἐργασίαν, ἐπιδεικνύει κα
ζῆλον καὶ κατανόησιν. Προσεχῶς θὰ κληθοῦν αἱ Κοι
νότητες τῆς Περιφερείας καθὼς καὶ αἱ Φιλόπτωχοι νὰ
στείλουν ἀντιπροσώπους διὰ νὰ ἐκλέξουν νέαν Ἐφο
ρείαν, συμφώνως ἄλλωστε πρὸς τὸν νόμον. Ἄλλωστε
τὰ ἱδρύματα ταῦτα ὡς καὶ ὅλα τὰ Ἐκκλησιαστικὰ
τοιαῦτα ἀνήκουν εἰς τοὺς ἀγαπητοὺς καὶ προοδευτι
κοὺς ὁμογενεῖς μας καὶ συνεπῶς καὶ τὰς Κοινότητας.

Οὕτως ἄρχεται νέα περίοδος διὰ τὴν Ἐκκλησίαν
μας ἐν Ἀμερικῇ, ἡ περίοδος τῆς Φιλανθρωπικῆς κινή
σεως μὲ πολλὰς ἐκδηλώσεις, αἱ ὁποῖαι δεικνύουν τὴν
ἀνέλιξιν τῆς Ὁμογενείας καὶ ἀπὸ τῆς πολυτίμου καὶ
μεγίστης σημασίας πλευρᾶς ταύτης. Προκειμένου
περὶ τῶν Παιδικῶν Κατασκηνώσεων, ἔχει νὰ παρατη
ρηθῇ ἐνταῦθα ὅτι αὗται θὰ συνδυασθοῦν μὲ τὴν διὰ
πρακτικῶν μεθόδων μετάδοσιν οὐχὶ μόνον τῆς Ἑλλη
νικῆς γλώσσης, ἀλλὰ καὶ τῆς Ὀρθοδόξου πίστεως.
Δὲν ἀποκλείεται δὲ ἀργότερον εἰς τὸ πνευματικὸν
τοῦτο ὑπὸ ἵδρυσιν Κέντρον νὰ ληφθῇ καὶ πρόνοια
ἱδρύσεως Ἡμερησίου Σχολείου ὑπὸ τὴν μορφὴν Οἰκο
τροφείου.

---

**ΤΟ ΣΠΙΤΙ ΤΟΥ ΠΡΩΤΟΠΟΡΟΥ εἶναι ἡ ἀπόδειξις τῆς εὐγνωμοσύνης μας πρὸς τοὺς θυσιάσαντας τὴν ζωήν των διὰ τὴν ἐδραίωσιν καὶ τὴν πρόοδον τῆς Ὁμογενείας. Βοηθήσατέ το μὲ τὸν καλλίτερον τρόπον: Institute for the Aged, 3 Lehman Terrace, Yonkers, N. Y.**

# ΤΟ ΕΡΓΟΝ ΤΟΥ ΣΥΓΧΡΟΝΟΥ ΑΠΟΛΟΓΗΤΟΥ ΤΗΣ ΧΡΙΣΤΙΑΝΙΚΗΣ ΠΙΣΤΕΩΣ

Ὑπὸ τοῦ Ἀρχιμ. ΕΥΣΕΒΙΟΥ ΠΑΠΑΣΤΕΦΑΝΟΥ, Th.D.
Brookline, Mass.

## Ε΄. (Τελευταῖον)

Η ΕΛΛΕΙΨΙΣ ἐσωτερικῆς ὁράσεως καὶ τοῦ βιώματος ἐσωτερικῆς ζωῆς αἰτιολογεῖ κατὰ πολὺ τὴν ἀπιστίαν μεταξὺ τῶν ἀνθρώπων. Ὁ ἄνθρωπος πλανᾶται νομίζων ὅτι ἡ μόνη ἐμπειρία εἶναι ἐκείνη ποὺ ἀποκτᾷ διὰ τῶν αἰσθήσεων καὶ ὅτι ἡ μόνη πραγματικότης εἶναι ἐκείνη ποὺ ὑποπίπτει εἰς τὰς αἰσθήσεις. Καταβιβάζεται ὁ ἄνθρωπος εἰς τὸ ἐπίπεδον τοῦ κτήνους, διότι καὶ τὸ κτῆνος ζῇ αἰσθησιακὴν ζωὴν καὶ ἐνεργεῖ καὶ ἀντιλαμβάνεται μόνον διὰ τῶν αἰσθήσεων. Ὁ σύγχρονος ἄνθρωπος ἐξευτελίζει τὸν ἑαυτόν του διότι ἀρνεῖται ἀκριβῶς ἐκεῖνο ὅπερ τὸν καθιστᾷ μοναδικὸν ὂν καὶ βασιλέα τῆς κτίσεως, τὴν δύναμιν νὰ ἀποκτᾷ γνῶσιν καὶ ἐπιστήμην διὰ τῶν ἐσωτερικῶν ὀφθαλμῶν, τ. ἔ. διὰ τῆς πίστεως νὰ ἀνέρχεται εἰς τὰ ὑπερουσανάβατα ὕψη τοῦ πνεύματος καὶ νὰ εἰσέρχεται εἰς τὰ ἄδυτα τῆς ἀπολύτου πραγματικότητος. Τὴν δύναμιν ταύτην τὴν ἀρνεῖται καὶ τὴν ἐξουδετερώνει διὰ τῆς ἐμμονῆς του εἰς τὴν ὑλοφροσύνην ἐν ὀνόματι ὀδηθεν τῆς ἐπιστήμης καὶ τῆς ἀντικειμενικότητος. Τὸν ὀρθὸν λόγον, μὲ τὸν ὁποῖον τὸν ἐπροίκισεν ὁ Δημιουργός, τὸν χρησιμοποιεῖ διὰ νὰ ἀποδείξῃ ὅτι Οὗτος τυγχάνει ἀνύπαρκτος καὶ ἀποκύημα τῆς ἀνθρωπίνης ὑποκειμενικότητος.

Κατὰ τὴν κοσμοθεωρίαν τῶν Νατουραλιστῶν, ὁ κόσμος κυβερνᾶται διὰ τυφλῶν φυσικῶν δυνάμεων, π. χ. διὰ τοῦ νόμου τῆς ἕλξεως, νόμου τῆς κινήσεως, χημείας, κ.τ.λ. Ἐνῷ ἡ Χριστιανικὴ κοσμοθεωρία δέχεται ὅτι τὸ σύμπαν κυβερνᾶται ὑπὸ τοῦ Θεοῦ, τοῦ ἀπολύτου Νοῦ, Ὅστις οὐ μόνον ἐδημιούργησε τὸν κόσμον, ἀλλὰ συντηρεῖ καὶ κυβερνᾷ αὐτὸν πρὸς τὸ τέλος του.

Οἱ Νατουραλισταὶ λέγουν ὅτι ὁ κόσμος δὲν ἔχει σκοπιμότητα, ὑπάρχει ἄνευ νοήματος καὶ σημασίας, ἐνῷ κατὰ τὴν Χριστιανικὴν κοσμοθεωρίαν ὑπάρχει σκοπιμότης ἐν τῷ σύμπαντι καὶ ἡ ἀνθρώπινη ζωὴ προσλαμβάνει νόημα μέσα εἰς τὴν σκοπιμότητα αὐτήν. Οἱ Νατουραλισταὶ πιστεύουν ὅτι ὁ κόσμος δὲν ἀποτελεῖ ἠθικὴν τάξιν. Τὸ σύμπαν τυγχάνει ἀδιάφορον καὶ ἄσχετον πρὸς οἱανδήποτε ἀξίαν. Ἡ Χριστιανικὴ κοσμοθεωρία δέχεται ὅτι τὸ σύμπαν διέπεται ἀπὸ ἠθικὴν τάξιν καὶ ἐν τέλει ἡ δικαιοσύνη καὶ τὸ ἀγαθὸν θὰ βασιλεύσουν.

Παρ' ὅλον ὅτι ὁ σύγχρονος ἄνθρωπος ἰλιγγιᾷ ἐνώπιον τῆς ραγδαίας προόδου τῆς ἐπιστήμης, ἐν τούτοις ἡ πεποίθησις εἰς τὸν ἑαυτόν του παραδόξως πως μειοῦται. Ἡ εἰρωνεία τοῦ πράγματος εἶναι ὅτι, ἐνῷ ὁ ἄνθρωπος ἔχει αἰσιοδοξίαν διὰ τὴν ἱκανότητά του, ὑφίταται ἐξευτελιστικὴν ταπείνωσιν, διότι δὲν θέλει νὰ ἀναγνωρίσῃ τὴν πραγματικότητα τῆς ὑπάρξεως τοῦ Θεοῦ. Ὁ ἄθεος συγγραφεὺς Dreiser λ.χ. λέγει, ὅτι «ὁ ἄνθρωπος εἶναι ἓν ἐλάχιστον ὄν, τὸ ὁποῖον ὑφαίνει ἐν μέσῳ τῶν μυστηρίων πορείαν ἐντελῶς ἄνευ σημασίας». Ἡ πρόοδος τῆς ἐπιστήμης ἐδημιούργησε δύο παράλληλα ρεύματα· ἕνα, ὅτι ὁ ἄνθρωπος εἶναι παντοδύναμος μὲ δυνάμεις νὰ δημιουργήσῃ μίαν Βασιλείαν τοῦ Θεοῦ ἐπὶ τῆς γῆς· τὸ ἄλλο, ὅτι ὁ ἄνθρωπος εἶναι μηδαμινὸν ὂν χωρὶς μοναδικὸν χαρακτῆρα, καταδικασμένος μέσα εἰς τὰ ὅρια τοῦ χρόνου καὶ τοῦ πεπερασμένου.

Αὐτὴ εἶναι ἡ κρίσις τὴν ὁποίαν διέρχεται ὁ Δυτικὸς πολιτισμός, ὅστις ἀπεστάτησε ἀπὸ τὸν Θεὸν καὶ ἀπεκήρυξε τὴν θρησκείαν. Προφανὲς ὅτι τὸ ἔργον τοῦ ἀπολογητοῦ δὲν εἶναι εὔκολον οὐδὲ ἁπλοῦν, διότι πολλαὶ αἱ αἰτίαι καὶ πολλοὶ οἱ ἱστορικοὶ παράγοντες ποὺ συνετέλεσαν εἰς τὴν ἀποστασίαν τοῦ συγχρόνου πολιτισμοῦ. Πρέπει ἡ Ὀρθόδοξος Ἐκκλησία νὰ ἀναδείξῃ νεωτέρους ἀπολογητάς, ποὺ νὰ ἀνταποκρίνωνται ἐπαξίως πρὸς τὸ ἐπίτευγμα τῶν ἀπολογητῶν τῆς ἀρχαίας Ἐκκλησίας. Ἡ ἀπάθεια καὶ ἡ ἀδιαφορία ἀπάδει τοῦ πνεύματος καὶ τῆς ἱστορικῆς συνειδήσεως τῆς Ἐκκλησίας, ἀλλὰ καὶ καταδικάζει τὴν Ἐκκλησίαν μας εἰς μαρασμόν. Ἡ ἀπολογητικὴ ὅμως δὲν πρέπει νὰ περιορίζεται εἰς τὴν ἀπόκρουσιν καὶ ἀναίρεσιν τῆς ἀθεΐας καὶ τῆς ὑλοφροσύνης, ἀλλὰ ἐπιβάλλεται νὰ ἀντιταχθῇ κατὰ πάσης κακοδοξίας καὶ πλάνης πρὸς κατοχύρωσιν τῆς Ὀρθοδόξου παρακαταθήκης, ἥτις μόνη φέρει τὴν ἀληθῆ ἐλευθερίαν καὶ εὐδαιμονίαν εἰς τὴν ἀνθρωπίνην κοινωνίαν.

Ἀπατώμεθα ἐὰν νομίζωμεν ὅτι τὸ Ἀμερικανικὸν περιβάλλον τυγχάνει φιλικὸν πρὸς τὴν κληρονομίαν μας. Παρουσιάζει τοὺς πλέον ὑπούλους ἐχθροὺς ὑπὸ τὸ σχῆμα τῆς ἐλευθερίας καὶ ἀνεκτικότητος. Ὁ Νατουραλισμὸς καὶ ὁ Ἐπιστημονισμὸς παραμένουν τὰ ὀλέθρια γεννήματα τῆς Δυτικῆς Εὐρώπης καὶ ἡ νοσηρὰ κληρονομία τοῦ Δυτικοῦ κόσμου. Μόνον ὁ Ἑλληνοχριστιανικὸς Πολιτισμός, ποὺ ἐμπερικλείεται εἰς τοὺς κόλπους τῆς Ὀρθοδόξου Ἐκκλησίας, ἀποδίδει τὴν πρέπουσαν θέσιν καὶ ἀξίαν εἰς τὸν ἄνθρωπον, ἐκτιμῶν τὸν ὅλον ἄνθρωπον δεόντως καὶ προπαρασκευάζων αὐτὸν διὰ τὸν ἀληθῆ προορισμόν του, τὴν αἰώνιον καὶ ἄληκτον εὐδαιμονίαν. Μόνον αὐτὸς ἀναγνωρίζει τὸν ἐνσαρκωθέντα Λόγον ὡς αὐτοαλήθειαν, αὐτάγαθον, καὶ αὐτοδίκαιον. Αὐτοῦ τοῦ πολιτισμοῦ ἂς ἀναδειχθῶμεν ἑρμηνεῖς καὶ ἀπολογηταί.

† Ἀρχιμ. ΕΥΣΕΒΙΟΣ ΠΑΠΑΣΤΕΦΑΝΟΥ

# The Teachers' College of the Greek Archdiocese and the American Young Women of Greek Descent

*By Professor PHILIP D. EMMANUEL*
*Director of Education and Greek Letters*

IN GARRISON, N. Y., at a location unique for its beauty, and in one of the best estates of the State, is, as it is well known, the Teachers' College of the Greek Archdiocese of America.

This Institute admits young ladies of Greek descent who are high school graduates, and trains them for the responsible mission of teaching in the schools of the Greek Communities. Its graduates are already over one hundred, those who work as teachers amount to a considerable number, and the children who have received or are receiving the basic and elementary Greek education from these young women amount to over six thousand.

We shall not support, by this note, that this Teachers' College has overcome every difficulty, or that it has fulfilled all our expectations. Indeed, there is a need for an enthusiastic and intensive endeavor enlightened, at the same time, by the understanding of the problems of higher education, in order to render this institute an important center of Education and Greek Letters, exactly as all Greek-Americans wish it to be, and as the country demands as proved by the interest that is shown in the preservation of the beautiful cultural traits of our ethnic-religious group.

There has been achieved a great deal in this direction and with time the effort will be accelerated. The mission of this institute is clear. The already acquired experience is considerable. We do not lack the necessary means. The last Clergy-Laity Convention showed comprehension of the content of its objectives and stressed in the most emphatic way the resolution of the Greek-Americans to secure all those conditions and to find all the means which are necessary for its promotion and its completion.

Stimulated by this general interest and the consideration of our cultural obligations, all those who are related to the everyday problems of this Teachers' College do their best in order to improve its internal life, to study and adjust its courses of study to its complex objectives and to make as complete as possible the orientation of its students and the equipment which fits the Greek-American teacher. We repeat it, there are many things yet to be achieved in order to obtain the accreditation of the institute and to project it as the great accomplishment of the Greek-American group and of the education of this country. Time, the ascension of the Church, the active presence of our young people in the life of our communities, the persistent demands and the orientation of educatio in the country, the total recognition of the value of Gree Letters, the awareness of the need for a Greek educatio all these factors create a climate which allows for th greatest optimism.

Our young ladies who have just graduated from hig school can trustfully look towards the Teachers' Colleg of the Greek Archdiocese. In their effort to solve th pressing problem of further studies and their futur orientation they can turn to this institute and ask to enlis in the small perhaps but lively and promising group o its students. During their studies there, these young ladie will have the opportunity and the privilege to become well acquainted with the content and the form of our faith, the superb as well as dynamic world of Greek values, the complex questions of education, the cultural problems and obligations of our ethnic group and, after their graduation, to become active and leading members of the life of the Greek-American community.

It is, however, strange but true that many of our young women, while they show a vivid interest in the life of their community and have the desire to serve it in a definite way, they are not informed about the Teachers' College of the Greek Archdiocese. This is due, to a certain extent, to the fact that every time that the objectives and the achievements of the Academy of Saint Basil are projected, the emphasis is placed on the Orphanage and the charitable side of the mission of this foundation. The College and the purely educational side are either ignored or identified with charity. So the confusion in the minds of those who are interested in it cannot be avoided. Moreover, the fact that schools of different levels, types, and mission are sheltered under the same roof, and that their special problems are met by a uniform administration cannot but create misunderstandings. This confusion and these misunderstandings should be raised and the special objectives of the Teachers' College should be made clear as well as what type of students attend it. Indeed, these students are not young women who belong to distressed or orphaned families. They come from Greek-American homes which preserve jealously our traditions and are flattered to have their younger members trained to serve and to promote the programs of action of the Greek community.

It is the task of all of us to make the mission of the Teachers' College clear to everyone, and to project it

# BOOKS AND YOU

*JOHN E. REXINE, Editor*
Member of the Faculty, Department of Classics
Colgate University

**The Editors of *YEAR, Bible and Christianity.* With an introduction by Dr. Albert Schweitzer. Wilton, Conn.: YEAR, Inc., 1957. Pp. 352. Illustrated. List Price $10.00. Special Printing Price $7.95.**

The Editors of YEAR have followed the footsteps of LIFE by dedicating one of their handsome volumes to religion. LIFE's *The World's Great Religions* is a massive pictorial history and description of the principal faiths and religious philosophies of the world with many of the illustrations in beautiful, vivid color plates. The Editors of YEAR have not attempted as ambitious a project in their 8¼" x 11" page format; they have rather proposed to bring the general reader a comprehensive history of the Bible and Christianity in the universal language of black and white pictures.

According to the editors, "This book, dedicated to the principle that every religion fills a vital need, brings to you and your family the inspiring story of man's search for God in every age and in every land." In addition to this, the editors hope, "No matter what your religion may be, it becomes increasingly important in these times for all of us to strengthen our basic beliefs. This volume will help you better understand the religious faith of God-believing people everywhere."

Unlike the LIFE volume, YEAR's volume makes no real pretense to cover all the world's great religions, but rigorously centers in attention on the Bible and Christianity in 1000 pictures and, of course, text. It seems that "with the inspiring stories of all the World's Great Religions" was added more as an afterthought than a real aim of the book.

In addition to Albert Schweitzer's brief message at the beginning of the book, there are messages from others who are described as "leaders of major faiths." These include the Rt. Rev. Henry Knox Sherrill of the Protestant Episcopal Church; Rev. Francis B. Thornton, editor of the *Catholic Digest;* Dr. Nelson Glueck, President of Hebrew Union College of Cincinnati and the Jewish Institute of Religion of New York; Sir Sarvepalli Radhakrishnan, Vice-President of India; Dr. Luther Allan Weigle, Dean Emeritus of the Yale Divinity School, and Dean Clarence Manion of the University of Notre Dame Law School. Conspicuous by its absence is any message from any representative of the Eastern (Greek) Orthodox Church, which claims the religious faith of 250 million adherents throughout the world.

Though the volume lacks a much-needed table of contents, it does have an index and a list of the Sources of Pictures. The great panorama of the history of the Bible and Christianity unfolds before the reader's eyes in the first large section (pp. 11-202) of the book. The second short section ((pp. 202-247) gives the reader a glimpse of "Other Religions of the World," beginning with the earliest primitive religions and ending with Islam.

For Orthodox readers, it will probably be disappointing to note that, as far as can be determined by the acknowledgments and credit given, no Orthodox representative was consulted about the sections on Eastern Orthodoxy. It is encouraging to see that the Editors of YEAR have included selections (brief and sketchy to be sure) on the Mother Church of Christianity, the Orthodox Christian Church, but nowhere in the book is there any indication that the editors obtained their information from first-hand sources. One would hope that this is not a matter of prejudice, but rather a matter of oversight or ignorance about the position of the Greek Orthodox Church in the history of Christianity and civilization. This oversight and ignorance have been duly corrected by enlightened modern historians but there is still a need to reach popular American media.

Nevertheless, this volume is a commendable piece of work, highly suitable for exciting and revitalizing popular interest in the Bible, Christianity, and religion in general. The reading public will find it an excellent source of inspiration. It could also be profitably used, under guidance, for educational purposes in the Sunday Schools and in religious education classes.

---

**A SHORT HISTORY OF MODERN GREECE, 1821-1956, by Edward S. Forster (revised and enlarged by Douglas Dakin). London: Metheun & Co., 1958. 268 pp. Price 18 s.**

This book is the only survey of modern Greek history in the English language which brings up to date J. Mavrogordato's *Modern Greece, 1800-1931* (London, 1931), and W. Miller's *Greece* (London, 1928).

Part I (pp. 1-71) is a general summary of the early problems of Greece down to the year 1914. It makes no claim to originality, and its general thesis is (as all who have studied the period agree) that the basic dilemma of Greece stemmed from the fact that although the Greeks of the Greek Kingdom became masters in their own

---

among our young people. Especially the priests who know the high school graduates of their community and who are charged with the responsibility to secure a specialized co-worker to assist them in their many-sided mission, should do their best in this respect. The officers of the Greek Community, who organize the program of action of the Community, could select some able young ladies among the high school graduates and assist them through their studies at the Teachers' College. To overlook the mission of this higher institute would not serve the objectives of the Greek Archdiocese which is ready to invest the necessary amounts of money in order to provide our ethnic group here with highly qualified educators.

The next academic year begins soon. It is the right moment then to approach our young ladies in the community and to give them the exact image of the Teachers' College. Acting so, we are giving them the opportunity to have a Greek higher education and to become useful members in our group. At the same time, the Teachers' College, securing a considerable number of students, will be reinforced in its endeavor to become more and more beneficial and to obtain the substantial as well as the formal accreditation and recognition.

house, it was still a house from which a majority of the national family was excluded (p. 19).

Part II (pp. 73-134) deals with the story of Greece during the war of 1914-1918, and is by far the best section of the book. During the years 1916-1918, the author was a British representative to a bureau of the French G.H.Q., which was in close touch with the political activities of General Sarrail and his successors, and thus had the opportunity of becoming familiar with the events in Greece during this critical and confused period. His comments on allied diplomacy in the Balkans at this time are extremely interesting.

The account of Venizelos' difficult position in Dec., 1916; the ambiguous attitude of the Allies toward Greece; the danger of civil war in the country; the final expulsion of King Constantine; and the Greek contribution to Allied victory is extremely engaging. The author was convinced through an impartial survey of the evidence that Mr. Venizelos was right in the drastic measures he took to bring Greece into the War on the Allied side and that the results have justified his policy.

Part III (p. 135-255) deals with the events in Greece from the Armistice in 1919 to the Cyprus situation in 1957. The portion of this section from 1919 to 1945, as well as the previous sections, was written by the late Professor Forster. The period 1945-1957 was produced by Mr. Douglas Dakin.

In the inter-war years Greece was sorely beset by internal economic and political problems: the settlement of one and one half million refugees and the constitutional struggle between the Monarchists and Republicans. In foreign policy Greece turned from her political isolation of the 20's, attempted to patch up her differences with all her neighbors and helped to forge the Balkan Entente in the 30's. The dictatorship of General Metaxas (1936-39) and Greek reaction to the course of events in Europe and the Balkans along with the above events are briefly but well reported.

The confused history of the occupation of Greece by the Axis (1941-45) and the Greek civil war, along with the story of post-war Greece, is briefly discussed in 30 pages.

The main criticisms of the book are found in its brevity, omissions and sweeping generalizations.

In all, the book is very useful for a bird's-eye view of modern Greek


# ΤΟ ΗΜΕΡΟΛΟΓΙΟΝ ΠΟΥ ΟΛΟΙ ΠΕΡΙΜΕΝΑΤΕ ΜΠΟΡΕΙΤΕ ΤΩΡΑ ΝΑ ΤΟ ΕΧΕΤΕ ΔΙΑ ΤΟ 1959

## εἰς τὰ ΕΛΛΗΝΙΚΑ καὶ ΑΓΓΛΙΚΑ

(Πλήρης μετάφρασις)

ΗΜΕΡΟΛΟΓΙΟΝ ΠΟΥ ΕΞΥΠΗΡΕΤΕΙ ΚΛΗΡΙΚΟΥΣ ΚΑΙ ΛΑ·Ι·ΚΟΥΣ, ΓΟΝΕΙΣ ΚΑΙ ΠΑΙΔΙΑ, ΜΙΚΡΟΥΣ ΚΑΙ ΜΕΓΑΛΟΥΣ

ΠΛΗΡΕΣ ΕΟΡΤΟΛΟΓΙΟΝ, ΚΑΝΟΝΙΟΝ ΚΑΙ ΚΥΡΙΑΚΟΔΡΟΜΙΟΝ ΟΡΙΖΟΝ ΤΑ ΕΥΑΓΓΕΛΙΑ ΚΑΙ ΤΟΥΣ ΑΠΟΣΤΟΛΟΥΣ ΕΚΑΣΤΗΣ ΚΥΡΙΑΚΗΣ

Ἡ Ἑορτὴ κάθε ἡμέρας τοῦ ἔτους εἶναι γραμμένη Ἑλληνικὰ καὶ Ἀγγλικά, οὕτως ὥστε νὰ εἶναι χρήσιμον διὰ κάθε μέλος τῆς Οἰκογενείας.

Ἡ ἔκδοσις τοῦ ἡμερολογίου τῆς Ἑλληνικῆς Ὀρθοδόξου Ἐκκλησίας μὲ Ἀγγλικὴν μετάφρασιν εἶναι πρωτοφανὴς καὶ προορίζεται νὰ ἐξυπηρετήσῃ κυρίως τὴν νέα μας γενεὰ μὲ τὸ νὰ γνωρίζῃ κάθε ἑορτασμὸν τῆς Ὀρθοδόξου θρησκείας μας.

**Προμηθευθῆτε τὸ νέον ἡμερολόγιον τοῦ ARGUS ASSOCIATES διὰ καλυτέραν ἐξυπηρέτησιν τῶν μελῶν τῆς Κοινότητός σας.**

ΚΑΛΛΙΤΕΧΝΙΚΩΤΑΤΟΝ ΜΕ ΘΡΗΣΚΕΥΤΙΚΗΝ ΕΜΦΑΝΙΣΙΝ ΚΑΙ ΜΕ ΠΛΗΡΕΙΣ ΠΛΗΡΟΦΟΡΙΑΣ

- Ἡ σεπτὴ εἰκὼν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ λιθογραφημένη καὶ ἔγχρωμος εἶναι κατάλληλος διὰ κάδρωμα.
- Αἱ μεγάλαι ἑορταὶ εἶναι γραμμέναι μὲ κόκκινο μελάνι καθὼς καὶ τὸ Ἀγγλικὸν κείμενον.
- Ἡ ὅλη ἐργασία εἶναι σὲ χάρτην ἀρίστης ποιότητος ποὺ μπορεῖ νὰ τυλιχθῇ καὶ νὰ ταχυδρομηθῇ.

ΤΙΜΗ: Ἡ τιμὴ τοῦ πολυτελοῦς αὐτοῦ ἡμερολογίου ὡρίσθη πολὺ χαμηλὴ διὰ νὰ εἶναι προσιτὸν εἰς ὅλας τὰς Ἑλληνορθοδόξους Κοινότητας, ἤτοι πρὸς 25¢ ἕκαστον διὰ παραγγελίας ἀπὸ 100 ἡμερολόγια καὶ ἄνω.

**Χωρὶς καμμίαν ἐπιπρόσθετον ἐπιβάρυνσιν ἀναλαμβάνομεν νὰ ἐκτυπώσωμεν τὸ ὄνομα τῆς Κοινότητος καὶ τῆς Ἐκκλησίας ἐπὶ τῶν ἡμερολογίων ποὺ θὰ παραγγείλετε.**

ΣΤΕΙΛΑΤΕ ΜΑΣ ΤΗΝ ΠΑΡΑΓΓΕΛΙΑΝ ΣΑΣ ΤΩΡΑ ΔΙΑ ΝΑ ΤΑ ΕΧΕΤΕ ΕΝΩΡΙΣ

## ARGUS ASSOCIATES

*PUBLISHERS*

517 New Jersey Ave., N.W. Washington, D. C.

# ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΧΡΟΝΙΚΑ

## ΟΙΚΟΥΜ. ΠΑΤΡΙΑΡΧΕΙΟΝ

Πατρικῇ μερίμνῃ τῆς Α.Θ.Π. τοῦ οὐμενικοῦ Πατριάρχου κ.κ. Ἀθηνα-όρου, λειτουργοῦν καὶ ἐφέτος ἡ δόπολις καὶ ἡ Στέγη Ἐργαζομέ-ν Κοριτσιοῦ, εἰς τὰ Πριγκηπόνησ-ι ὅπου ἑκατοντάδες ἀπόρων παιδι-καὶ ἐργαζομένων νεανίδων παρα-ίζουν, μὲ ὅλας τὰς δυνατὰς ἀνέ-ς, καὶ ὑπὸ λίαν ὑγιεινοὺς ὅρους, είως δωρεάν, δαπάναις τοῦ Οἰ-μενικοῦ Πατριαρχείου.

Ἡ Α. Θ. Παναγιότης ἐπεσκέφθη τινος τὸν νέον Δήμαρχον Σταμ-λ κ. Κεμὰλ Ἀϊγκιούν, ὅστις ἐδέ-τὸν Πατριάρχην μετὰ σεβασμοῦ ἀγάπης, ἀνταπέδωκε δὲ τὴν ἐπί-ψιν, προσελθὼν εἰς τὸ Οἰκουμενι-Πατριαρχεῖον.

Τῇ 12ῃ Αὐγούστου: «ἡ Ἁγία καὶ ρὰ Σύνοδος, μετὰ λύπης λαβοῦσα ωσιν τῆς εἰς Κύριον ἐκδημίας τοῦ μνήστου Μητροπολίτου Αὐστραλί-καὶ Νέας Ζηλανδίας κυροῦ Θεοφυ-κτου, ὥρισε Πατριαρχικὸν Ἐπί-πον, ἄχρι τῆς πληρώσεως τῆς Ἱε-ς Μητροπόλεως ταύτης, τὸν Σεβ. χιεπίσκοπον Θυατείρων κ. Ἀθη-γόραν, τοῦθ' ὅπερ καὶ τηλεγραφι-ς ἀνεκοινώσατο αὐτῷ, εὑρισκομέ-ν ἐν Σύδνεϋ, ἵνα προστῇ τῆς κηδείας ἀειμνήστου Ἱεράρχου».

Ἐξεδήμησεν εἰς Κύριον, ἐν τῇ νετείρᾳ του Βαθεῖ, Σάμου, ὁ Μη-οπολίτης Βιζύης Χριστοφόρος Κνή-ς, ἐκ τῶν ἀποφοίτων τῆς Θεολογι-ς Σχολῆς Χάλκης (1898). Ἡ μνή-η αὐτοῦ εἴη αἰωνία.

## ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ

### Ὁ Πατριαρχικὸς Ἐπίτροπος

Τῇ 10ῃ Αὐγούστου, Κυριακῇ, ροέστη τῆς Θείας Λειτουργίας ἐν τῷ ερῷ Ναῷ τῆς Θείας Ἀναλήψεως, airview, N. J., καὶ ἐκήρυξε τὸν Θεῖον όγον, συμπαραστατούμενος ὑπὸ τοῦ Ἱερ. Προϊσταμένου αὐτῆς Αἰδ. Σωκράτους Τσαμούταλη καὶ τοῦ Ἱερολ. Φιλίππου Κουτουφᾶ.

Τῇ 15ῃ Αὐγούστου, προέστη τῆς Θείας Λειτουργίας καὶ ἐκήρυξε τὸν Θεῖον Λόγον ἐν τῷ πανηγυρίζοντι Ἱ. Ναῷ τῆς Κοιμήσεως τῆς Θεοτόκου, Brooklyn, N. Y., συμπαραστατούμενος ὑπὸ τοῦ Ἱερ. Προϊσταμένου αὐτῆς Αἰδ. Ἰωάννου Στρογγυλοῦ, τοῦ Αἰδ. Τ. Σιλλιγαρδάκη, τοῦ Αἰδ. Θ. Νίνη καὶ τοῦ Ἱερ. Φ. Κουτουφᾶ. Ὁ Θεοφ. Πατρ. Ἐπίτροπος, τὸ Κοινοτ. Συμβούλιον καὶ τὸ ἐκκλησίασμα συνεχάρησαν θερμῶς τοὺς δύο ἀξίους τῆς κλήσεως αὐτῶν καὶ ἁρμονικώτατα συνεργαζομένους τούτους Κληρικούς. Κατὰ τὴν Θείαν Λειτουργίαν περιήχθη δίσκος ὑπὲρ τῆς μελλοντικῆς ἀνεγέρσεως Ἡμερησίου Ἑλληνικοῦ Σχολείου ἐν Μπροῦκλυν.

Τῇ 17ῃ, Κυριακῇ, προέστη τοῦ 40θημέρου Μνημοσύνου τοῦ ἀειμνήστου Ἀρχιεπισκόπου Ἀμερικῆς κυροῦ Μιχαὴλ (βλ. οἰκείαν σελίδα).

Τῇ 20ῇ Αὐγούστου, συνοδευόμενος ὑπὸ τοῦ Ἱερολ. Διακόνου Φιλίππου Κουτουφᾶ, ἐπεσκέφθη τοὺς ἐκ Συρίας ἀφιχθέντας Σεβ. Μητροπολίτας Βόστρων Ἀθανάσιον καὶ Ἐπιφανείας Ἰγνάτιον τοῦ Πατριαρχείου Ἀντιοχείας, καὶ ἐξέφρασε πρὸς αὐτοὺς τὴν συμπάθειαν τῆς Ἀρχιεπισκοπῆς διὰ τὴν εἰς Κύριον ἐκδημίαν τοῦ Συρορθοδόξου Ἀρχιεπισκόπου Δαβίδ, Toledo, Ohio, εἰς τὴν κηδείαν τοῦ ὁποίου ἡ Ἱερὰ Ἀρχιεπισκοπὴ ἀντεπροσωπεύθη διὰ τοῦ Θεοφ. Ἐπισκόπου Ναζιανζοῦ κ. Ἰεζεκιήλ καὶ τοῦ Θεοφ. Ἐπισκόπου Τροπαίου κ. Πολυεύκτου. Οἱ Σεβ. Μητροπολῖται ἐξέφρασαν τὰς εὐχαριστίας τοῦ ἐν χηρείᾳ διατελοῦντος Πατριαρχείου Ἀντιοχείας, διὰ τὴν συμπάθειαν τῆς Ἀρχιεπισκοπῆς Ἀμερικῆς.

Τῇ Κυριακῇ, 24ῃ Αὐγούστου, προέστη τῆς Θείας Λειτουργίας ἐν τῷ ἐν Patchogue, L. I., Ἱερῷ Ναῷ τοῦ Ἁγίου Ἰωάννου, συμπαραστατούμενος ὑπὸ τοῦ Ἱερ. Προϊσταμένου αὐτοῦ Αἰδ Ἀρτεμίου Μάντακα καὶ τοῦ Ἱερολ. Φιλίππου Κουτουφᾶ.

### Προχειρισμὸς Ἀρχιδιακόνου

Τῇ αὐτῇ Κυριακῇ, 24ῃ Αὐγούστου, κατὰ τὴν Θείαν Λειτουργίαν, ὁ Θεοφ. Πατριαρχικὸς Ἐπίτροπος προεχειρίσατο τὸν Ἱερολ. Διάκονον κ. Φίλιππον Κουτουφᾶν, εἰς Ἀρχιδιάκονον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς. Ἡ Διεύθυνσις τοῦ «Ὀρθοδόξου Παρατηρητοῦ» συγχαίρει θερμῶς τὸν Ἱερολογιώτατον Ἀρχιδιάκονον π. Φίλιππον, καὶ ἐκφράζει τὴν βεβαιότητα ὅτι, διὰ τοῦ θερμουργοῦ ζήλου, τοῦ θεολογικοῦ καταρτισμοῦ καὶ τῶν λοιπῶν αὐτοῦ προσόντων, θὰ φανῇ ἄξιος τῆς ὑπευθύνου ταύτης θέσεως.

Τῇ Κυριακῇ, 31ῃ Αὐγούστου, προέστη τῆς Θείας Λειτουργίας ἐν τῷ Ἱ. Ναῷ τοῦ Ἁγίου Παύλου, Hempstead, L. I., N. Y., καὶ ἐχειροτόνησε εἰς Διάκονον τὸν κ. Δημήτριον Κατηρλῆν, ἐκ τῶν ἀποφοίτων τῆς Ἱ. Θεολογικῆς Σχολῆς μας ἐν Μπρουκλάϊν, Μασσ.

### Β΄. Ἐπισκοπικὴ Περιφέρεια

Ὁ Θεοφιλ. Ἐπίσκοπος Ναζιανζοῦ κ. Ἰεζεκιήλ:

Ἀπὸ μέρους τοῦ Θεοφιλ. Πατριαρχ. Ἐπιτρόπου, Ἐπισκόπου Νύσσης κ. Γερμανοῦ, παρέστη εἰς τὸ ἐν St. Louis, Mo., συνελθὸν ἀπὸ 24 μέχρι 30 Αὐγούστου Ἐθνικὸν Συνέδριον τῆς Ἑλληνικῆς Ὀρθοδόξου Νεολαίας Ἀμερικῆς (G.O.Y.A.), καὶ ὡμίλησε καταλλήλως.

Τῇ 10ῃ Αὐγούστου, προέστη τῆς Θείας Λειτουργίας ἐν τῷ Ἱερῷ Ναῷ τῆς Κοιμήσεως τῆς Θεοτόκου, Manchester, N. H., καὶ ἐχειροτόνησεν εἰς Διάκονον τὸν κ. Ἠλίαν Καλαριώτην, ἀπόφοιτον τῆς Ἱερᾶς Θεολογικῆς Σχολῆς Μπρουκλάϊν (1953).

### Γ΄. Ἐπισκοπικὴ Περιφέρεια

Ὁ Θεοφιλ. Ἐπίσκοπος Ἐλαίας κ. Ἀθηναγόρας:

Ἀπὸ μέρους τοῦ Θεοφιλ. Πατριαρχ. Ἐπιτρόπου, Ἐπισκόπου Νύσσης κ. Γερμανοῦ, παρέστη εἰς τὸ ἐν Βοστώνῃ συνελθὸν ἀπὸ 17 μέχρι 23 Αὐγούστου Ἐθνικὸν Συνέδριον τῆς Ὀργανώσεως «ΑΧΕΠΑ», καὶ ὡμίλησε καταλλήλως.

Τῇ 27ῃ Ἰουλίου, ἐπεσκέφθη τὴν Πολιτείαν Βερμόντ, ἐπεκοινώνησε μετὰ τῶν ἐκεῖ Ὁμογενῶν, ἐτέλεσε τὴν Θείαν Λειτουργίαν, ὡμίλησε καταλλήλως, καὶ καλέσας αὐτοὺς εἰς Γενικὴν Συνέλευσιν, ἐζήτησεν ὅπως ἱδρυθῇ καὶ ἐν τῇ Πολιτείᾳ ταύτῃ Ἑλληνορθόδοξος Κοινότης, ὅπερ ἐγένετο ὁμοφώνως δεκτόν. Τῆς συνελεύσεως

---

story. For those who plan to go eeper into the confused but exciting istory of Modern Greece, a more de-iled bibliography would have been ppropriate in the latest revised edition.

HARRY J. PSOMIADES
Columbia University

προήδρευσεν ὁ ἰατρὸς κ. Ἰωάννης Τάμπας, ὅστις ἐξελέγη καὶ Πρόεδρος τῆς Κοινότητος, Ταμίας δὲ αὐτῆς ὁ κ. Πάττος. Ἱδρύθη ὡσαύτως Φιλόπτωχος Ἀδελφότης, τῆς ὁποίας Πρόεδρος ἐξελέγη ἡ κ. Σάρρα Πάππα. Ἡ Κοινότης προσωρινῶς θὰ ἐξυπηρετῆται ὑπὸ τοῦ ἐν Μοντρεάλῃ εὑρισκομένου Αἰδ. Θεοφίλου Θεοφιλοπούλου.

▸ Τῇ 15ῃ Αὐγούστου, προέστη τῆς Θείας Λειτουργίας ἐν τῷ πανηγυρίζοντι Ἱερῷ Ναῷ τῆς Κοιμήσεως τῆς Θεοτόκου, Somerville, Mass., καὶ προεχείρισε τὸν Ἱερολ. Διάκονον Ἠλίαν Καλαριώτην εἰς Πρεσβύτερον.

▪

## Δ΄. Ἐπισκοπικὴ Περιφέρεια

▸ Ὁ Θεοφιλ. Ἐπίσκοπος Ὀλύμπου κ. Δημήτριος, ἀρχομένου τοῦ μηνὸς Αὐγούστου, ἐπεσκέφθη τὴν Ἀλάσκαν, ἐπεκοίνωσε μετὰ τῶν ἐκεῖ Ὀρθοδόξων Χριστιανῶν Ἑλλήνων, Ρώσσων, Σέρβων καὶ ἰθαγενῶν, καὶ ἐτέλεσεν ἐν τῇ μεγαλειτέρᾳ πόλει τῆς Ἀλάσκας, Anchorage (35,000 κάτ.), τὴν Θείαν Λειτουργίαν. Συνέστησεν Ἐπιτροπὴν ἐκ τῶν κ. κ. Σωτηρίου Τσάμη Προέδρου, Γεωργίου Πόγκα Ἀντιπροέδρου, Ἰωάν. Τσακρῆ Γραμματέως—Ταμίου, Γεώργη Γούσιτς, Χρήστου Παπαδημητρίου καὶ Ἰατροῦ Εὐαγγέλου Τράχου, Συμβούλων, πρὸς ἵδρυσιν Ἑλληνορθοδόξου Κοινότητος καὶ Ναοῦ. Ὁ κ. Χρῆστος Παπαδημητρίου ἐδώρισεν οἰκόπεδον δύο ἀκρῶν καὶ 1,000 δολλάρια πρὸς ἀνέγερσιν Ἱεροῦ Ναοῦ. Θερμὰ συγχαρητήρια ἁρμόζουν εἰς τοὺς ἐν Anchorage καὶ περιχώροις Ὁμογενεῖς, οἱ ὁποῖοι καὶ εἰς τὴν ἀκραίαν αὐτὴν Πολιτείαν ἀνέλαβον νὰ ἀνεγείρουν Ἐκκλησίαν.

▪

## Ζ΄. Ἐπισκοπικὴ Περιφέρεια

Εἰς τὴν Κοινότητα Sao Paulo τῆς Βραζιλίας, τὸν παρελθόντα Ἰούνιον κατετέθη ὁ θεμέλιος λίθος τοῦ Ἱεροῦ Ναοῦ τοῦ Ἀποστόλου Παύλου, ὑπὸ τοῦ Ἐξοχ. Πρεσβευτοῦ κ. Γ. Ἀργυροπούλου καὶ τοῦ μεγάλου δωρητοῦ τῆς Κοινότητος κ. Πέτρου Παπατζανάκη, τῇ συμμετοχῇ πλείστων μελῶν τῆς Κοινότητος.

▪

## Ὀρθόδοξος Ἐκκλησία Κορέας

▸ Ὁ ἐκ τῶν φοιτητῶν τῆς Θεολογικῆς Σχολῆς Μπρουκλάϊιν Κορεάτης Dr. Athanassios Yoo, M.D., B.D., ἰατρός, ἀποφοιτήσας ἐσχάτως τοῦ Πανεπιστημίου Τέξας, καὶ κατόπιν ἐνδελεχοῦς μελέτης ἀναγνωρίσας τὴν Ὀρθόδοξον Ἐκκλησίαν ὡς τὴν μόνην πραγματικὴν συνεχίστριαν τῆς Μιᾶς, Ἁγίας, Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας, ἠσπάσθη τὸ Ὀρθόδοξον Δόγμα, ἐφοίτησεν εἰς τὴν ἐν Μπρουκλάϊν Θεολογικήν μας Σχολήν, τὴν δὲ 15ην Ἰουνίου ἐ.ἔ. ἐχειροτονήθη εἰς Διάκονον ἐν Stamford, Conn., ὑπὸ τοῦ Θεοφιλ. Ἐπισκόπου Ἐλαίας κ. Ἀθηναγόρου, τὴν δὲ 26ην Ἰουνίου προεχειρίσθη ὑπ' αὐτοῦ εἰς Πρεσβύτερον. Τὴν 14ην Αὐγούστου ἀνεχώρησεν εἰς Σεούλ, Κορέας, πρὸς ἀναδιοργάνωσιν καὶ ἐνίσχυσιν τῆς αὐτόθι Κορεατικῆς Ὀρθοδόξου Ἐκκλησίας καὶ Κοινότητος, ἥτις ὑπάγεται εἰς τὴν Ἑλληνικὴν Ἀρχιεπισκοπὴν Ἀμερικῆς.

▪

## Παγκόσμιον Συμβούλιον τῶν Ἐκκλησιῶν

▸ Ἡ συνάντησις καὶ σύσκεψις τῶν Ἀντιπροσωπειῶν τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν καὶ τοῦ Πατριαρχείου Μόσχας, ἔλαβε χώραν μεταξὺ 7ης καὶ 9ης Αὐγούστου ἐν Οὐτρέχτῃ, Ὁλλανδίας.

▸ Ἡ ἐτησία σύσκεψις τῆς Κεντρικῆς Ἐπιτροπῆς τοῦ Π.Σ.Ε. ἔλαβε χώραν μεταξὺ 21ης καὶ 29ης Αὐγούστου, ἐν Nyborg-Strand, νησίδι πλησίον τῆς Κοπεγχάγης.

▸ Ἀπὸ μέρους τοῦ Οἰκουμενικοῦ Πατριαρχείου παρέστη εἰς ἀμφοτέρας τὰς συσκέψεις ὁ Μητροπολίτης Μελίτης κ.κ. Ἰάκωβος.

▪

## Ἐκκλησία Ρωσσίας

Λόγῳ τῆς κατὰ τὸν Αὔγουστον ἐ.ἔ. συναντήσεως τῶν Ἀντιπροσωπειῶν Παγκοσμίου Συμβουλίου Ἐκκλησιῶν καὶ Ἐκκλησίας Ρωσσίας, ἡ τελευταία εὑρέθη εἰς ἀνάγκην νὰ ἀναθεωρήσῃ τὴν ἣν ἔλαβε στάσιν πρὸς τὸ Π.Σ.Ε., τὸ 1948.

Τοῦτο ἐξάγεται ἐκ τῆς ὁμιλίας-ἀνακοινώσεως, ἣν ἔκαμεν, ἐνώπιον τῆς Ὁλομελείας τῶν Ὀρθοδόξων Ἀντιπροσωπειῶν ἐν τῇ Θεολογικῇ Ἀκαδημίᾳ τοῦ Ζαγκὸρσκ κατὰ τὴν 13ην Μαΐου 1958, ὁ Σεβασμ. Μητροπολίτης Κρουτίτσκης καὶ Καλόμνης κ. Νικόλαος.

Τὸ Οἰκουμενικὸν Πατριαρχεῖον χαίρει ὅλως ἰδιαιτέρως διὰ τὴν ἀπὸ τῆς νέας αὐτῆς πλευρᾶς θεώρησιν τῆς θέσεώς της ἔναντι τοῦ Π.Σ. Ἐκκλησιῶν, ἣν ἐπιχειρεῖ ἡ ἀδελφὴ Ρωσσικὴ Ἐκκλησία.

Αἱ Ὀρθόδοξοι Ἐκκλησίαι, ἐν τῷ συνόλῳ των, θὰ ἔπρεπε νὰ δεικνύουν περισσότερον σεβασμὸν πρὸς τὴν κρίσιν τοῦ Οἰκουμενικοῦ Πατριαρχείου, τοσούτῳ μᾶλλον, ὅσῳ διαθέτει τοῦτο πολύτιμον ἱστορικὴν πεῖραν εἰς τὸν τομέα τῶν μετὰ τῶν ἑτεροδόξων Ἐκκλησιῶν σχέσεων.

Σύμμορφος καὶ σύμψυχος στάσις καὶ δρᾶσις τῶν Ὀρθοδόξων Αὐτοκεφάλων Ἐκκλησιῶν θὰ ἰσχυροποιήσῃ τὴν θέσιν τῆς Ὀρθοδοξίας ἐν τῷ κόσμῳ καὶ θὰ τὴν ἔκαμεν ἀσυγκρίτως περισσότερον ὑπολογίσιμον, ἀξιοπρόσεκτον καὶ σεβαστήν.

---

## † Γεώργιος Ι. Μενεξόπουλος

**(Μέγας Οἰκονόμος)**

Εἰς ἡλικίαν 79 ἐτῶν ἐξεδήμησε πρὸς Κύριον τὴν 24ην Αὐγούστου ἐν Νέᾳ Ὑόρκῃ, ἔνθα ἐφησύχαζεν ἀπὸ τῶν, ὁ Μέγας Οἰκονόμος Γεώργιος Μενεξόπουλος, ἔπειτα ἀπὸ μακρᾶς καὶ δόκιμον διακονίαν ἐν τῷ Ἀμπλῶνι τοῦ Κυρίου, τὸν Ὁποῖον ὑπηρέτησε μετὰ ζήλου καὶ ἀφοσιώσεως.

Βιογραφικὸν Σημείωμα: Ὁ ἀείμνηστος Μέγας Οἰκονόμος Γεώργιος Ι. Μενεξόπουλος ἐγεννήθη ἐν Κωνσταντινουπόλει, τῷ 1879. Ἐσπούδασεν εἰς τὴν Ἱερατικὴν Σχολὴν Καισαρείας καὶ εἰς τὴν Θεολογικὴν Σχολὴν τοῦ Σταυροῦ, Ἱεροσολύμων. Νυμφευθείς, ἐχειροτονήθη τῷ 1905 εἰς Διάκονον καὶ μετ' ὀλίγον εἰς Πρεσβύτερον, ἐν Νικομηδείᾳ. Εἶτα εἰς Ἀμερικὴν ἐκλήθη τῷ 1923 ὑπὸ τοῦ ἀειμν. Ἀρχιεπισκόπου Ἀλεξάνδρου, ὅστις καὶ ἀπένειμεν αὐτῷ τὸ Ὀφφίκιον τοῦ Μεγάλου Οἰκονόμου. Ὑπηρέτησεν εἰς διαφόρους Κοινότητας τῆς Ἀρχιεπισκοπῆς, ἐργασθεὶς μετὰ ζήλου ὑπὲρ τῶν Ἑλληνορθοδόξων παραδόσεων.

Τῆς κηδείας του, τελεσθείσης ἐν τῷ Καθεδρικῷ Ναῷ Νέας Ὑόρκης, προέστη ὁ Θεοφ. Ἐπίσκοπος Κωνσταντίας κ. Γερμανός. Ἡ μνήμη τοῦ ἀοιδίμου Γεωργίου Μενεξοπούλου εἴη αἰωνία.

---

## BIENNIAL CONGRESS

*(Continued from page 257)*

ficulties of a nature that reached our courts. This is an excellent record and further proof of the coming of age of our church in America and its ever growing discipline.

X

In closing, I wish to extend my gratitude to the convention committee for asking me to address this luncheon and to all of you for listening to me so attentively.

ATTEND CHURCH SERVICES . . .

# THE GREEK ORTHODOX CHURCH

*Welcomes you . . .*

### BIRMINGHAM, ALA.

OLY TRINITY 307 So. 19th Street
OLY CROSS 725 No. 25th Street
ev. E. Bouyoucas Tel. 7-4388
ivine Liturgy and Sunday School 10:30
.M. — 12 M.; Greek School 4-6 P.M. daily

### BOSTON, MASS.

VANGELISMOS, Parker & Ruggles Sts.
ev. John Zannetos Rev. P. Kyriacos
Rev. G. Boccopoulos
ivine Liturgy 10:30 A.M. — 12:15 P.M.
unday School 9:00 — 10:30 A.M.
reek School 3:15 — 5:15 P.M. daily

### CORONA, N. Y.

HE TRANSFIGURATION OF CHRIST
3-13 38th Avenue Corona 68, N. Y.
ev. E. Tselentakis HAvermeyer 9-8901
ivine Liturgy 11:00 A.M. — 12:30 P.M.
unday School 9:00 — 10:00 A.M.
reek School 3:00 — 5:00 P.M.

### DETROIT, MICH.

ST. NICHOLAS 17400 Second Blvd.
Rev. Chr. W. Hadgigeorge Tel. TO 8-1844
Divine Liturgy 11:00 A.M.
Sunday School 11:00 A.M.
Greek School 4:30 — 6:00 P.M.

### HARRISBURG, PA.

HOLY TRINITY 415 Walnut Street
P.O. Box 1232
Rev. George Giannaris
Church's Tel. CEdar 2-1112
Divine Liturgy 10:30 A.M.
Sunday School 9:45 A.M.

### PEORIA, ILL.

ALL SAINTS 322 Reed Avenue
Rev. Ernest Arambiges Tel. 6-8082
Divine Liturgy 10:20 A.M.
Sunday School 10:00 A.M.
Greek School 4:30 P.M. daily

### WAUKEGAN, ILL.

ST. DEMETRIOS 228 N. County St.
Rev. P. K. Mitsis Tel ONtario 2-9598
Divine Liturgy 11:00 A.M.
Sunday School 10:00 — 11:00 A.M.
Greek School 4-6 P.M., four days a week

### WASHINGTON, D. C.

ST. SOPHIA CATHEDRAL
36th Street and Massachusetts Ave., N.W.
Tel. FE 3-4730
Rev. Aim. Laloussis Rev. J. Tavlarides
Divine Liturgy 10:30 A.M. — 12:00 M.
Sunday School 10:30 A.M. — 12:00 M.
Greek School 3:30 — 6:00 P.M. daily

### CANTON, OHIO

ST. HARALAMBOS, 600 Walnut Av., S.E.
Church's Tel. GL 4-7278
Very Rev. T. P. Theophilopoulos
Orthros 9:00 A.M.
Divine Liturgy 11:30 A.M.
Sunday School 10:00 A.M.
Greek School 4:30 — 6:30 P.M.


## ✝ LITRAS FUNERAL HOME ✝

INCORPORATED

OUR FIRST THOUGHT when called is:

- To provide *Prompt, Courteous Service;*
- To give an *Estimate of Cost* in advance for *Complete Funeral* that is within the *Family Means;*
- To give the best in *Quality and Dignified Service.*

WE ARE DEDICATED in serving the GREEK FAMILIES of the following COMMUNITIES:

NEW YORK CITY
Holy Trinity (Cathedral)
Saint Spyridon
Saint Eleftherios
Saint Gerasimos
Saint George Tropaioforos
St. John St. Nicholas
St. George & St. Demetrios
Annunciation
Saint Barbara

BRONX
Zoodochos Peghe
SS. Constantine and Helen

YONKERS
Prophet Elias

BROOKLYN
Saint Constantine
Kimisis Theotokou
Three Hierarchs

QUEENS
Astoria — St. Demetrios
Corona — Transfiguration
Jamaica — St. Demetrios
Flushing — St. Nicholas

STATEN ISLAND
Holy Trinity

LONG ISLAND
Hempstead — St. Paul
Patchogue — St. John
Huntington — St. Peter

*Chapel Facilities Available in All Communities*

MAin 4-4530

New York: 40 West 58th Street
Brooklyn: 142 Court Street



ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΣΚΕΥΗ ΤΟΥ ΦΗΜΙΣΜΕΝΟΥ ΕΡΓΟΣΤΑΣΙΟΥ ΕΝ ΑΘΗΝΑΙΣ

## ΒΑΣΙΛΕΙΟΥ ΑΣΚΛΗΠΙΑΔΟΥ

Ὁδὸς Φιλοθέης 7, Πλατεῖα Μητροπόλεως

ΑΘΗΝΑΙ

Κρυστάλλινοι Πολυέλαιοι 6–150 φῶτα, διακοσμήσεις ἀπὸ τὰ ἀνώτατα Κρύσταλλα Τσεχοσλοβακίας. Εἰς μεγάλην παρακαταθήκην Χρυσᾶ καὶ ἐπίχρυσα, Ἀργυρᾶ καὶ ἐπάργυρα Ἐξαπτέρυγα, Εὐαγγέλια, Δισκοπότηρα, Κανδῆλαι, Ἀρτοφόρια, Θυμιατά, Ἐγκόλπια, Σταυρούς, Εἰκόνας Μεταλλοπλαστικῆς εἰς ὅλα τὰ μεγέθη διὰ Τέμπλα καὶ Προσκυνητάρια, Ἅγια Ποτήρια, Μυροδοχεῖα, Κηροπήγια Ἁγίας Τραπέζης, Σχέδια Κανδηλῶν, Ἐξαπτέρυγα μετὰ τῶν Σταυρῶν των, Ἐξαπτέρυγα Λαβάρων Ἀναστάσεως καὶ Φανῶν Ἐξαπτερύγων, Χρυσοποίκιλτοι Ἐπιτάφιοι καὶ Λάβαρα, Σχέδια Κηροπηγίων τοίχων καὶ Ὡραίας Πύλης.

Καλλιτεχνικὴ Ἀνωτερότης καὶ Τιμαὶ Ἀσυναγώνιστοι.

ΓΕΝΙΚΟΣ ΑΝΤΙΠΡΟΣΩΠΟΣ ΑΜΕΡΙΚΗΣ ΚΑΙ ΚΑΝΑΔΑ

**MR. MICHAEL KAMARINOS**

400 W. 43rd STREET, NEW YORK 36, N. Y.

# ΤΟ ΦΘΙΝΟΠΩΡΟ ΕΙΝΑΙ Η ΚΑΛΥΤΕΡΗ ΕΠΟΧΗ ΓΙΑ ΝΑ ΕΠΙΣΚΕΦΘΗΤΕ ΤΗΝ

# ΕΛΛΑΔΑ...

ΜΕ ΤΟ ΜΟΝΟΝ ΥΠΟ ΕΛΛΗΝΙΚΗΝ ΣΗΜΑΙΑΝ
ΥΠΕΡΩΚΕΑΝΕΙΟΝ ΕΙΣ ΤΑΚΤΙΚΗΝ ΓΡΑΜΜΗΝ
ΝΕΑΣ ΥΟΡΚΗΣ — ΠΕΙΡΑΙΩΣ

## ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ

ΑΠΛΟΧΩΡΙΑ — ΑΝΕΣΙΣ — ΕΥΣΤΑΘΕΙΑ

Τὸ ΦΘΙΝΟΠΩΡΟ δὲ θὰ βρῆτε στὴν 'Ελλάδα Κοσμοπλημμύρα καὶ Συνοστισμό. . . . 'Αλλὰ εὐκολία στὴν ἐξεύρεση ξενοδοχείων τῆς ἀρεσκείας σας . . . ΔΡΟΣΕΡΟ ΚΑΙΡΟ . . . ΕΚΛΕΚΤΗ ΤΡΟΦΗ . . . ΕΞΑΙΣΙΑ ΦΡΟΥΤΑ . . . ΦΕΣΤΙΒΑΛΣ . . . ΓΙΟΡΤΕΣ . . . ΚΑΛΛΙΤΕΧΝΙΚΕΣ ΕΚΔΗΛΩΣΕΙΣ . . . καὶ ὅλα αὐτὰ σὲ ΠΑΜΦΘΗΝΕΣ ΤΙΜΕΣ.

☆

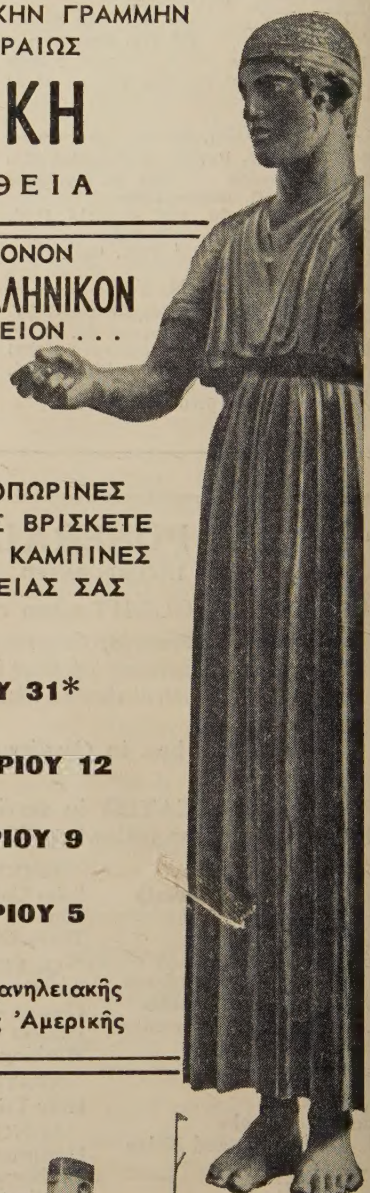
Μὲ τὸ ὑ/π ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ . . . ποὺ ἔχει κατακτήσῃ τὶς καρδιὲς τῶν ὁμογενῶν μας γιὰ τὴν ἄφθαστη ΠΟΛΥΤΕΛΕΙΑ καὶ ΑΡΧΟΝΤΙΑ του . . . τὴν ἐξαίρετη ΠΕΡΙΠΟΙΗΣΗ . . . τὴ ΘΡΥΛΙΚΗ ΑΠΛΟΧΩΡΙΑ . . . καὶ τὴ ΜΟΝΑΔΙΚΗ ΣΤΑΘΕΡΟΤΗΤΑ.

☆

ΜΟΝΑΔΙΚΕΣ στὴ Γραμμὴ Νέας 'Υόρκης – Πειραιῶς πολυτελεῖς ΚΑΜΠΙΝΕΣ – STUDIO μὲ PRIVATE SHOWERS, τηλέφωνα καὶ AIR-CONDITION στὴν Πρώτη καὶ στὴν ΤΟΥΡΙΣΤΙΚΗ ΘΕΣΗ, ποὺ μετατρέπονται τὴν ἡμέρα σὲ κομψὰ LIVING ROOMS καὶ σᾶς δίνουν τὴν ἐντύπωση πὼς ταξειδεύετε σ' ἕνα μοντέρνο μικρὸ APARTMENT.

Διὰ περισσοτέρας πληροφορίας ἀποταθῆτε εἰς τὸν Ταξειδιωτικὸν Πράκτορα τῆς ἀρεσκείας σας.

ΜΕ ΤΟ ΜΟΝΟΝ
**ΕΘΝΙΚΟΝ ΕΛΛΗΝΙΚΟΝ**
ΥΠΕΡΩΚΕΑΝΕΙΟΝ . . .



ΣΤΙΣ ΦΘΙΝΟΠΩΡΙΝΕΣ ΑΝΑΧΩΡΗΣΕΙΣ ΒΡΙΣΚΕΤΕ ΕΥΚΟΛΩΤΕΡΑ ΚΑΜΠΙΝΕΣ ΤΗΣ ΑΡΕΣΚΕΙΑΣ ΣΑΣ

**ΙΟΥΛΙΟΥ 31***

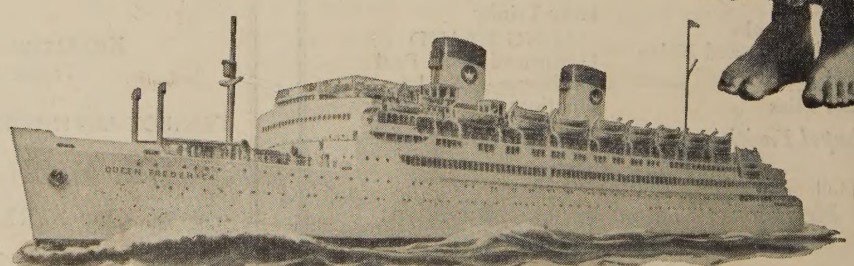
**ΣΕΠΤΕΜΒΡΙΟΥ 12**

**ΟΚΤΩΒΡΙΟΥ 9**

**ΝΟΕΜΒΡΙΟΥ 5**

* 'Εκδρομὴ Πανηλειακῆς 'Ομοσπονδίας 'Αμερικῆς

ΕΘΝΙΚΗ ΕΛΛΗΝΙΚΗ ΓΡΑΜΜΗ ΑΜΕΡΙΚΗΣ



**HOME LINES AGENCY INC.** ΓΕΝΙΚΟΙ ΠΡΑΚΤΟΡΕΣ ΔΙ' Η.Π.Α. ΚΑΙ ΚΑΝΑΔΑΝ 42 Broadway, New York 4, N. Y.